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THE

Christ of the Psalms.

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THE

Christ of the Psalms;

OR, THE

KEY TO THE PROPHECIES OF DAVID

CONCERNING THE

TWO ADVENTS OF MESSIAH.

BY

CHRISTIANUS, pseud.

VOLUME II.

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BOOK III.

FROM PSALM LXXIII TO PSALM LXXXIX. INCLUSIVE.

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THE

CHRIST OF THE PSALMS.

PSALM LXXIII.

BY PROSPERITY HE SHALL DESTROY MANY.

A Psalm o Asaph. A Psalm concerning the Gatherer.

1. Truly God *is* good to Israel, *even* to such as are of a clean heart. *Surely God is good to Israel, even to those who are pure of heart.* In this we are taught who are esteemed as Israel in His sight, for as they are not all Israel who are of Israel, neither are they all Christians who are of the baptized, but only those whose hearts are purified by faith shall see God manifest in flesh.

2. But as for me, my feet were almost gone; my steps had well nigh slipped. In these words we find how formidable was the current of the world against Him. It almost overwhelmed Him with its waves. The outward pressure was so strong, that He said, "If it be possible, let this cup pass from me." Again, "Father, save me from this hour;" then remembering wherefore He became incarnate, he added, "but for this cause came I unto this hour." For a moment, the salvation of the world seemed to tremble in the balance, but only for a moment, and the just equilibrium was again restored, because help was laid upon One that is mighty.

3. For I was envious at the foolish, *when* I saw the prosperity of the wicked. *For I was* (קנאתי) *zealous against the foolish.* He looked upon them, being grieved for the hardness of their hearts, and was displeased with them, and rebuked them for their covetousness. He was very jealous for the

Lord God of hosts, and testified against the folly, as also against the peace (שלום) of the wicked.

4. For *there are* no bands in their death: but their strength *is* firm.

For there are no bands in their death. They have no torture or pain; owing to the composure of unbelief, their strength is firm. They meet everything with pride and indifference; their future presents no terrors.

What is called a happy death, is no confirmation of the acceptance of the individual in God's sight, although sometimes erroneously supposed to be so. Thus one of the reasons for the rejection of Christ put forth by the Jew is, that He said in His death, "My God, my God, why hast thou forsaken me?"

5. They *are* not in trouble *as other* men; neither are they plagued like *other* men.

They are not in trouble as other men. Literally, they know not the grievousness of (אנוש Enosh) the sorrowful man. They ignore the crucifixion of the flesh, and have no sympathy with the sorrows of Jesus.

Neither are they plagued like other men. They are not partakers of the penalty of Adam, nor smitten with him, and, like Cain, will not acknowledge themselves fallen creatures in need of redemption. They stand in the firmness of their own natural integrity, in the pride of their self-righteousness.

6. Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

Therefore pride hath enchained them, and bound them in slavery. They are the subjects of him who is king over all the children of pride.

Violence will cover them as a robe; they are cruel and oppressive, without forbearance or long-suffering. Even such will be the character of men in the last days.

7. Their eyes stand out with fatness: they have more than heart could wish.

Their eyes stand out with fatness. The inner man, in the pride of life, looks out of the windows of the soul. In fat contentment they discern all things in the light of pride, and lift up themselves above others. In the last days, men call the proud happy, and this pride exists under a form of godliness. They have more than heart could wish; all their possessions, like those of the miser, pass in review before them, and become the images of their idolatry.

8. They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

They will be corrupt (ימיקו), and become apostate, *and will speak wickedly concerning oppression.* Whilst promising liberty to their followers, they themselves

are the servants of corruption. There is oppression, but they speak not righteously concerning it, for they distinguish not between men and principles. They condemn righteous principles, because men have perverted them in using them for their own selfish purposes. They will speak loftily, as though they received their commission from on high, and their wisdom from above.

9. They set their mouth against the heavens, and their tongue walketh through the earth.

They set their mouths (פיהם) *against the heavens.* Literally, in the heavens (בשמים). Their mouth speaking blasphemy, claiming the infallibility of the Lord, and seeking to change times and seasons. Antichrist and the false prophet will blaspheme the name of God, His tabernacle, and them that dwell in heaven. In a fourfold ministry of blasphemy will the mouth of the wicked one be opened. And their tongues (ולשונם) will walk through the earth. The missionaries of Antichrist will herald his coming in all the earth, and claim for him universal dominion as the Christ of God.

10. Therefore his people return hither: and waters of a full *cup* are wrung out to them.

Therefore his nation (עמו) *shall return hither.* In the troublous times of the end, His people will return to their own land, and will be prepared through the great tribulation for their final deliverance. *Waters of a full cup*, or measure, *shall be wrung out to them*, as from a vessel of skins. The nation of the Jews at the time of the end will partake of the miseries which shall come upon all the world. They will be made to drink the cup of affliction to the dregs, especially such as will not submit themselves to Antichrist as their king and their God (Daniel xii. 1).

11. And they say, How doth God know? and is there knowledge in the most High?

Whilst ignoring the knowledge of God, the language of infidelity in the last days will be, that knowledge is power. So hardened in pride will the nations become, so intent upon establishing their own devices, that God will not be considered; yea, they will doubt whether He takes cognizance of the things that are done, and will say, "He hath forsaken the earth."

12. Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

Behold, it will be said, *these are the ungodly:* herein is a true description of what God terms the ungodly, or rather the wicked (רשעים), *who prosper in this age*, but will be miserably destitute in the next. *They increase in the riches* of this world, but are not rich towards Him.

13. Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

Only One can utter these words, even He who is the truth incarnate. For with respect to those who persist in their wickedness, not appropriating to themselves the blood of the covenant, *in vain cleansed he the heart* of flesh, and *washed his hands in innocency*. Those hands ministered the blessings of God to men, but the wicked would have none of them, and rendered void His work, who, by the Eternal Spirit, offered Himself spotless on the cross, and "tasted death for every man."

14. For all the day long have I been plagued, and chastened every morning.

In these words we recognise the Man of Sorrows, who was smitten (נגוע) all the day for our transgressions, the chastisement of our peace was upon Him. Each morning brought down the Father's rebuke, for it pleased the Lord to bruise Him, and put Him to grief.

15. If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

(אם) *When I say, I will speak* according to this Scripture, concerning My sufferings and death, *behold I have offended* (בגדתי) *the generation of thy children*. They are offended, and will not hear the doctrine of the cross.

16. When I thought to know this, it *was* too painful for me;

When I thought to know this. When I meditated in order rightly to perceive that this was written concerning Me in the volume of Thy book, it was a subject of grief to My soul, causing Me to shrink from the fiery baptism, through which I must pass.

17. Until I went into the sanctuary of God; *then* understood I their end.

Until I went to the sanctuaries of God (מקדשי־אל); *then understood I their end.* In these sanctuaries He saw the types of His own most precious and efficient sacrifice; and well He knew that without the shedding of His blood the whole nation would have perished. He considered the end of those who rejected the sacrifice which God had provided, that to them there remained no more sacrifice for sin, and that at the end they must meet their God as a consuming fire. Well might He who heard the bellowing of the oxen, the bleating of the calves and lambs, and the cooing of the doves, be reminded of His own most worthy sacrifice. He saw in the outer court, in the holy place, and in the holiest of all, the examples of those heavenly things which He should sanctify by His blood, and the end of such as

were not so sanctified. Well might He meet His apostle in stern rebuke when he said: Lord, this suffering be far from Thee, for Peter and all men must have perished had He taken pity on Himself and avoided the path which led to Gethsemane, or shunned the road to Calvary.

18. Surely thou didst set them in slippery places: thou castedst them down into destruction.

Surely thou wilt set them (תשית) *in places where there is no firm standing;* such was their self-righteousness walking in the ways of pride. They used the law unlawfully, and it became a slippery path to them, like a smooth and barren rock, and hence *they were cast down into destruction* from their pinnacle of false security.

19. How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

Again He foresees the destruction of Jerusalem, and from that He passes on to the time of the end. *How are they brought into desolation, as in a moment!* How swiftly their enemies came upon them from every quarter! They whose cry was peace and safety, and who looked for deliverance even in the midst of their calamities, were utterly consumed with terror. The terror of the sword, of famine and of pestilence came upon them with all its horrors.

20. As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

As a dream when one awaketh; so wilt thou awake, O Adonai, and arouse Thyself for the day of judgment on Thine enemies. *Thou wilt despise the image* of fallen Adam, the image of sin and death, the image of Antichrist, and the false prophet in the day of Thy wrath!

21. Thus my heart was grieved, and I was pricked in my reins.

Grief touched His heart, and He wept over them in secret places; for from within He felt the pain and anguish on their account, His heart was stirred within Him, and His repentings were kindled together; He felt it a hard thing to deliver them into the hands of their enemies.

22. So foolish *was* I, and ignorant: I was *as* a beast before thee.

And *I was brutish before thee.* I was led as an ox to the slaughter, treated as a victim for sacrifice. *And I knew not.* I was as one deprived of Thy wisdom and knowledge, and accused of committing folly in Israel.

I was as the cattle (בהמות) appointed for sacrifice, and I submitted Myself without murmuring to those who delivered Me to be slain. He suffered for the folly and wickedness of human nature. He

meekly endured the burden, and felt the consequences which sin had entailed upon the whole world.

23. Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

Notwithstanding, these things press heavily upon Me as standing in the sinners' stead; *I am continually with thee: thou hast taken hold of me by the right hand* of Thy power. As Thine elect, Thou hast sustained Me, and no evil at any time has been found in Me. By the power of Thine eternal Spirit I have been kept from the devil, the world, and the flesh.

24. Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

Who could utter these words in sincerity and truth but the man Christ Jesus? He ever consented to be led by His Father, and having thus submitted Himself to His determinate counsel and foreknowledge, He was raised from the dead, ascended into heaven, and received into glory. The Father glorified Him as Son of Man with that glory which He, as His fellow, had with Him before the worlds were.

25. Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

Whom have I in the heavens (בשמים) *but thee*, O My Father? *and upon the earth there is none in whom I have delighted but thyself.* Thus spoke that divine person who had united manhood to Godhead, who was at once perfect man and perfect God. He could say whilst on earth, "I am in heaven" (John iii. 13).

26. My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

The weakness of flesh and blood failing by reason of mortality, He looked to God, who was the strength of His human heart, which being always right in Him, was altogether subservient to the will of the Father, who was also His abiding portion. Wherefore He said: "I and my Father are one."

27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

For, behold, they that are far from thee shall perish. He came to call sinners to repentance, that they might escape the wrath to come. To be far from God, to put Him out of the human mind and conscience is, indeed, to prepare for destruction. *Thou hast cut off* from eternal life *all those who go a whoring from thee* to any other object of affection, and who give not the heart to God, for Thou art a jealous God.

28. But *it is* good or me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

He knew in His human experience how good it was to draw near to God, and He rejoiced in those blessed visitations of the Father, which afforded Him so much delight. *I have put my trust in Adonai Jehovah.* He has been, is, and ever will be, the base of My confidence; the fountain of all goodness to Myself as man, that I may declare all His works as His Creative Word.

PSALM LXXIV.

BLINDNESS IN PART IS HAPPENED TO ISRAEL UNTIL THE FULNESS OF THE GENTILES BE COME IN.

Maschil of Asaph.

For giving instruction concerning the Gatherer.

1. O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

This is the utterance of Jerusalem which now is, and is in bondage with her children. Ignorant of God in Christ, they exclaim: *Why hast thou cast us off from being thy people? Is it for ever? Why doth thine anger smoke against the sheep of thy pasture?* Against the perverse sheep of the house of Israel, who have turned every one to his own way.

2. Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

The Spirit intercedeth that Israel may ultimately be saved. *Remember thy congregation, which thou hast possessed* (קנית) *of old*, that is, Thine ancient people. *The rod of thine inheritance;* the power of Thy dwelling place as God in Israel; the instrument of punishment to others.

This mount Zion, wherein thou hast dwelt, and which Thou hast made the seat of royalty, and hast sanctified by the presence of Thine incarnate Son.

3. Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

Lift up thy feet. O Thou who art hidden in the heavens, come and tread down the ruins of many generations, and make *the desolations of ages* to cease, that they may be changed into beauty and glory, worthy of the soles of Thy feet. *The enemy hath done evil in the*

holy place, and has overthrown the temple which was called by Thy name.

4. Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

Thine enemies have roared (שָׁאֲגוּ) *in the midst of thy congregations.* They were the enemies of God, and yet the instruments in His hands of punishing His sinful and disobedient people. They roared in the tumult of war, and rejoiced in the spoil.

They set up their ensigns for signs. The banners of the enemy have supplanted those of Israel, and whether it be the eagle, the crescent, or the cross, they have been, and still are, signs that the times of the Gentiles are not as yet fulfilled. In that day the banners of Israel will again be seen in the land.

5. *A man* was famous according as he had lifted up axes upon the thick trees.

The leader is here introduced, who commands his men to clear with their axes the thickets of wood that stand in the way of a besieging army, and use them for purposes of assault in the making of batteries. How often must the neighbourhood of Jerusalem, yea, the whole land, have been subject to the loss of its cedars and firs, witnessing on every hand to the curse of God and the desolations of men! It is no longer beautiful or picturesque, no more flowing with milk and honey; truly, its glory hath departed.

6. But now they break down the carved work thereof at once with axes and hammers.

Where is the temple built by Solomon, and consecrated by the visible glory of Jehovah? Where is that exquisite carved work of cherubim, of knops, and palm-trees, and open flowers within and without? All broken down together by the axes and hammers of the enemy, who rejoiced in the scattering abroad and destruction of Israel, but knew not that they were instruments of the wrath of the offended Majesty of heaven.

7. They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

Not only have they manifested the fiery passion let loose to do the work of evil, but *they have taken fire, and have cast it into the sanctuary*, wherein Thy presence appeared in uncreated light. They have defiled Thy dwelling place. They have said, "Cast it down, even to the foundation thereof." They would reserve it for their own use, but God would rather suffer it to be destroyed by fire, and the site profaned, than allow the gods of the heathen to triumph over Him. Although He permitted them to punish His people, that they might

know the difference between His service, and that of the nations to which they were forced by cruelty to submit themselves, yet He would not leave His temple in their hands.

8. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

Their inward rejoicing was that the purpose of God in Israel should be entirely frustrated, not only their temple and city, with its surroundings, destroyed, but the people themselves rooted out of their land.

They have burned up all the synagogues of God in the land. They blasphemed the name of the God of Abraham, of Isaac, and Jacob, and abhorred His purpose in them. The people sinned when they said, We will be as the Gentiles (Ezekiel xx. 32). And the Gentiles sinned in saying, Aha, even the ancient high places of Israel are ours in possession (Ezekiel xxxvi. 2). Whereas, the land belongeth to the Lord, and to Him pertaineth the right of redemption. The spirit of enmity and violence has pursued the ancient people of God, their dwelling places, and their synagogues, in all the earth.

9. We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

We see not our signs. The pillar of cloud by day and of fire by night has departed. The glory of the God of Israel no more dwells in our midst. He neither answers us by Urim and Thummin, nor by dreams and visions. *There is not yet* (אין־עוד) *a prophet* who knows the times and the seasons allowed to every purpose of God under heaven. To Ezekiel and Daniel were given the mysteries of the times of Israel; of the events which should precede the coming of Messiah to reign in glory in the earth. Neither is there with us any one who can interpret these mysteries or number the days. How long shall we continue without the signs of our restoration?

Where are the men of Issachar, of whom it is written: that they had "understanding of the times, to know what Israel ought to do?" (1 Chron. xii. 32).

10. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

O God, how long shall the enemy reproach us on all sides? How long shall we be straitened by him? When wilt Thou enlarge us and break our bonds? *How long shall the enemy blaspheme thy name, for ever?* Little do they think that in despising the name of Jesus, who became incarnate for their salvation, they are rejecting their God, and thus giving occasion to the enemy to accuse and blaspheme the name of God of Israel. The purpose of God revealed

to Abraham is blasphemed among the nations. And in the end He will arise to vindicate His honour in those very persons who have been the means of polluting it (Ezek. xxxvi. 22, 23).

11. Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

Why withdrawest thou thy hand from us, so that the enemy holds our land in his possession, and the nations still look upon us as strangers among them? Why withdrawest Thou Thy right hand of power, by which in the times of old Thou didst work wonders on our behalf? *Pluck it out of thy bosom* of love, in which Thou hast concealed it, and with a high hand, and with fury poured forth, redeem us from the nations. In ignorance of God's just judgments, they ask Him why all these evils have come upon them?

12. For God *is* my King of old, working salvation in the midst of the earth.

Thus their intercession finds voice through One whom they have despised and abhorred, yet who, as their Kinsman and Redeemer after the flesh, pleads the royal power of that theocracy under which He placed them at the beginning, when constituting them a nation before Him; on whom also, in His right as King of all the earth, He bestowed regal and priestly dignity, and will do so again. The Father wrought salvation from time to time on their behalf, and will again stretch forth His hand the second time to recover them from all lands, whither He hath driven them during the cloudy and dark day.

13. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

He who divided the Red Sea, and made Jordan retire from its banks, will yet throw back all similar obstacles in the way of their return to their land, when the time of their restoration shall come, as the same is predicted by the prophets. Through the waters, the symbol of the nations, He will make a way for their final exodus.

Thou hast broken (שברת) *the heads of the dragons in the waters*, that brought them forth, and in which they disported themselves in their pride. Thou hast destroyed the powers of the progeny of the great dragon, the enemy of God and of His heavenly Church. The people, like the waves of the sea, will dash them in pieces.

14. Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

Thou hast broken (רצצת) *the heads of leviathan to pieces*, "the beast from the sea" (Rev. xiii. 1). The great king over all the children of pride (Job xli. 34), whom together with his ten mighty kings, Thou hast

reserved for destruction. Thou wilt give those who have been inspired by his life and power to a nation (לְעַם) inhabiting the wilderness, or to those of the wilderness who have been deprived of their city, temple, and ordinances, even to that ancient nation of Israel. The descendants of Ishmael, the men of the wilderness, will rejoice in his destruction, who will then also dwell in amity with his brethren.

15. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

Thou who hast cleft the spring in the rock, and hast given drink to Thy people. Thou who hast divided the flood before their feet, and *hast dried up mighty rivers*, Thou canst make a path for Thy redeemed to walk in. In the heart of Israel Thou canst also make the waters of life to gush out, when the mighty streams of modern Babylon and the mystical river Euphrates will dry up, that the way of return for Thine ancient tribes may be prepared; the true and abiding kings of the East.

16. The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

The day is thine. Thou separatest the light from the darkness; *the night also is thine* own appointment. *Thou hast prepared the light, and the sun* as the ruler thereof; all shewing Thy wisdom and power, even to sinful men, under the blight and desolation of the curse.

17. Thou hast set all the borders of the earth: thou hast made summer and winter.

Thou hast set all the borders of the earth, Thou hast appointed the bounds of the inhabitants thereof. The earth, which although now reserved unto fire, and the perdition of ungodly men, is yet Thine own earth, which Thou wilt renew in all its parts.

Thou hast made summer and winter. The scorching heats to smite, and the biting frosts to congeal, in token of Thine anger against the inhabitants of the world.

Thou visitest man with the extremes of heat and cold, and wilt continue so to do until the times of renewing shall come, when the new heavens and the new earth will appear under more genial and blessed influences, wherein nothing shall hurt or destroy therein.

18. Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

Remember this, that the enemy hath reproached, O Jehovah. Everything will come up in remembrance before God, who knows all things from the beginning to the end, and He as Judge will make manifest every idle word and every deed of violence committed by any

creature. *And the foolish nation* (נבל עם) *have despised thy name*, which Thou didst reveal in Thy Son, whom Thou didst send to declare it to Thine own people. The time will come in which they shall see Him as He is, and acknowledge Him whom their fathers pierced as their Lord and their God. They shall look upon the Crucified One like the penitent thief, and supplicate for a place in His kingdom. And He will hear and immediately answer when they cease their revilings, at the sight of Him who is Jesus of Nazareth, the King of the Jews.

19. O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

O deliver not the soul of thy turtledove unto their company (לחית). Upon Jesus, the Holy Ghost descended in the form of a dove, by whom His soul was enlightened and empowered; and He would not commit Himself to any man, who merely followed Him as a wonder-worker, "because he knew all men, and needed not that any should testify of man: for he knew what was in man" (John ii. 24, 25). He would not dwell in those who were foolish and unbelieving.

Forget not the congregation of thy poor. The poor and meek in spirit will not be forgotten; they shall then receive the promised blessing; for what said the Lord; "Blessed are the meek, for they shall inherit the earth," and dwell therein for ever; when the wicked are cut off and are no more seen. He will highly advance them in His heavenly kingdom, which shall rule over all the inhabitants of the earth.

20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

Have respect unto the covenant which Thou didst make with Abraham, that in his seed all the families of the earth shall be blessed. Send Him whom Thou hast promised, that darkness of mind, alienation of heart, may cease in all the earth, *for its dark places*, in which dwell those who have quenched the light of life, *are full of the habitations of cruelty* and violence. Look upon the millions who have not known Thy name.

21. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Let not those who are oppressed by men, when they *return* to their inheritance, *be put to shame* by those who shall come up against them. *The poor and needy shall praise their heavenly Father's name* with Him who became poor for our sakes, and had not where to lay His head; and who, at His

resurrection, exchanged the poverty of mortality, for the riches of immortality in His heavenly kingdom.

22. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

Arise, O God. Come forth from the heavens in the person of Thy Son; *plead thine own cause,* for man's power is gone, and the enemy cometh up like a flood. *Remember how the foolish man,* who ignores Thy sovereignty, Thy wisdom, and Thy revealed purpose, *reproacheth thee daily* in the folly of His infidelity.

23. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Forget not the voice of thine enemies, who gather hemselves together in the last days, and manifest the fulness of their enmity through the carnal mind.

The tumult of those who rise up against thee increaseth continually. Evil men and seducers will, as the end approaches, become worse and worse, until they will presume on their impiety to make war with Him who cometh to take possession of His earth, and to destroy those who shall have committed such deeds of violence thereon. Every word of mercy and of judgment that is written shall be fulfilled.

PSALM LXXV.

ALL NATIONS SHALL DRINK OF THE CUP OF THY WRATH.

To the chief Musician, Altaschith, A Psalm *or* Song of Asaph.

To Him who is over all, who will *not destroy* the faithful. A Psalm concerning the Gatherer. A song of victory.

1. Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

Unto thee, O God, do we give thanks; for at last Thou hast heard the cry of Thy people, and hast prepared Thyself for judgment. *We give thanks: for that thy name is near thy wondrous works declare.* They are the signs of the coming of Thine only begotten Son, Thine incarnate Word, to declare Thy name in the unity of Thy nature,

3 When I shall receive the congregation I will judge uprightly.

When I shall take (יִקַּח) *the congregation* of My saints. When I shall have received them to Myself, having raised them from the dead, and changed them from mortality and corruption into the image of the heavenly, then will I judge uprightly, for it seemed good to the Father to send Me with all My saints to minister judgment in uprightness.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

The earth and all the inhabitants thereof are dissolved. All shall pass through the fiery ordeal for purification. The earth, and all her works, shall melt with fervent heat, and the elements of matter will dissolve, and pass into new and abiding forms, suited for future blessing. I adjust the bearings (תְּכוֹנְנוּ) thereof, to set it upright. From this, all who believe in the change of seasons at the deluge infer, and that rightly, that in the restitution of all things the lines of the equator and equinox will coincide, and there will be equal day and night over the face of the globe.

Selah. This is worthy of our faith: to believe that the present heavens and earth will pass away, and appear again in a permanent and blessed condition, wherein shall dwell righteousness. Also, the pillars may refer to those faithful ones, who, restored and sustained by Him who is Lord of all, will, in the new earth, become the pillars of its might and state.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

I said unto the fools, who are unprepared for My coming, *Deal not foolishly*, be wise unto salvation: *and to the wicked, Lift not up the horn* of your power in Antichrist, who, although he will claim it from above, will receive it from beneath, and when strengthened by the enemy, will exercise the same as though he were the very Christ of God. He will speak great things, and blaspheme the Most High.

5 Lift not up your horn on high: speak not with a stiff neck.

Lift not up your horn on high. Set him not in the temple of God as His Christ, thus shewing him to be His antagonist, and the usurper of His name, His throne, and His authority.

Speak not with a stiff neck, with a neck hardened in the pride of life, sustaining a bold and daring front, which nothing but the judgment of God can humble.

6. For promotion cometh neither from the east, nor from the west, nor from the south.

Promotion, or lifting up into permanent power and stability, *cometh not from the* children of the *east, nor from the* powers of the *west, nor from the south*, against which His word has gone forth (Ezekiel xx. 46). It will come from the sides of the north, from the city of the great King, who in that day will be the Ruler, Judge, and Divider, from whom alone will proceed true exaltation.

7. But God is the judge: he putteth down one, and setteth up another.

God is the judge of all the earth, and it is God, even our Saviour Jesus Christ, who will judge all men. He will humble whom He pleaseth, and exalt such as He deemeth to honour. But in all things He will shew Himself no respecter of persons. He will judge righteous judgments.

8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

For in the hand of Jehovah there is a cup of trembling, which He will put into the hands of the nations, and they will drink it (Jer. xxv. 15), *and the wine is red, or turbid* (יין), brimming over with the heat of His anger. *It is full of mixture*, made fiery with spices; *and he poureth out of the same*: surely *the dregs thereof, all the wicked of the earth shall wring them, and drink them* to their own destruction. We know for whom this cup will be prepared, even for the mystical Babylon. Antichrist will be the vessel containing the preparation of the wrath of God to the whole earth. As Christ will be the cup of its blessing, so will Antichrist be the cup of its curse.

9. But I will declare for ever; I will sing praises to the God of Jacob.

But I will declare for ever, saith the Lord Jesus, the name, the power, and the glory of My Father. I will sing praises to the God of Jacob, for in that day the promise made by Him will be fulfilled; He will supplant the nations, take away their dominion, that He may rule over them unto the ends of the earth.

10. All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

This will be the manner of His government. His throne will be exalted in righteousness. *All the horns*, or powers, *of the wicked will he cut off*, and they shall no longer exist to torment and oppress; *but the horns*, or powers, *of the righteous* man (צדיק), and His followers, He will exalt in that kingdom in which they shall triumph. There will

be no more tares with the wheat, nor the foolish with the wise, nor the wicked with the righteous; but all will have fellowship in a pure and unleavened communion. All will be full of the spirit of sincerity and truth. Thus God will be all in all.

PSALM LXXVI.

HE CHANGETH TIMES AND SEASONS: HE REMOVETH KINGS, AND SETTETH UP KINGS.

To the chief Musician on Neginoth, A Psalm *or* Song of Asaph.

To Him who has triumphed in affliction. A Psalm of the Gatherer. A jubilant song.

1. In Judah *is* God known: his name *is* great in Israel.

In Judah, from which tribe our Lord sprang, *he will be known* and recognised as God manifest in the flesh, and be the object of worship and praise. Thy brethren shall praise Thee (Gen. xlix. 8).

His name, Jesus Emmanuel, *will be great in Israel*, where He will be seen as the mighty God and the Ruler of the earth.

2. In Salem also is his tabernacle, and his dwelling place in Zion.

In Salem is his pavilion (סכו); Jerusalem shall become the city of the Great King, the true Solomon, the Prince of Peace. In Salem He will spread His covering, and His rest shall be glorious.

His dwelling place in Zion. The city of His royalty. The place of David's throne, who will find in Christ the Man to sit thereon for ever (Jer. xxxiii. 15, 17).

3. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

There brake he the fiery darts (רשפי) *of the bow*, or of the valiant; the shield of protection, especially of those who will claim the name of protector. *The swords* will be broken, or beaten into ploughshares; *and the battle* of warriors will cease.

Selah. This is worthy of observation, that Jerusalem will be the battle-field of all nations; thither will they go from the west, and from the north, but in vain, for total defeat and destruction shall

come upon them (Ezekiel xxxviii. 39; Joel iii. 2; Zech. xii. 2; 2 Thess. ii. 8).

4. Thou *art* more glorious *and* excellent than the mountains of prey.

O Glorious One (נאור), *thou art more excellent than the mountains of prey.* What a fearful description of the vast heaps of the slain, and of the spoil of all the world; but covetousness will not possess the heart of those who survive the fire, and the sword, with which the Lord will plead with all flesh. Jesus alone will be exalted in that day; He will be esteemed above all earthly riches. The enemies of the Lord will fall upon the mountains of Israel. He leaves but a sixth part of them (Ezekiel xxxix. 2). The infidelity of the Jews and of the Gentiles will clash fearfully at the end, but the Lord will subdue both to Himself by mighty judgments. Israel will then be reduced to a third part, and that third part will be brought through the fire, and refined ere they acknowledge that Jesus is the Lord their God (Zech. xiii. 9).

5. The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

The stouthearted are spoiled; they who have hardened their hearts under the king of pride, and have spoken stout words against the Lord, will be scattered and made desolate. *They have slept their sleep;* they have slumbered in spirit upon the precipice of destruction, and have been like unto men speaking and acting in their sleep.

And none of the men of might have found their hands. They will be paralysed with fear, and the mighty men will cry there bitterly, when they awake from their sleep to behold the terror of the Lord, and the majesty of His power.

6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

At thy rebuke, O God of Jacob, shall they fall, for He will appear as the Protector of His ancient people, whose hearts in that day will be turned back unto Himself. *Both the chariot and the horse are cast into a dead sleep.* The charioteer and his beast will sleep the sleep of death, and where will be the pride of their strength?

7. Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?

Thou, even thou, art to be feared. This will be the utterance of those who, subdued under the hand of the Lord, will make God alone in Christ the object of their reverence and their holy fear. *And who*

may stand in thy sight when once thou art angry? When once His long-suffering has closed, and He arises as the Avenger, the inhabitants of the earth will fall under Him. Who will abide the day of His coming? Who will stand when He appeareth? For He will come down as the refiner, and will purify as with fuller's soap.

8. Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

Thou didst cause judgment to be heard from heaven. He will cause His glorious voice to be heard, when He shall come down as the Judge; He will descend with a shout, with the voice of the archangel, and trumpet of God, and men shall hear again that terrible voice that once shook the earth, and made the congregation to tremble, when of old He descended on the holy mountain in power and great glory. *The earth will fear* its God, and all flesh will be silent before Him on that day, when He comes forth from His temple in heaven.

9. When God arose to judgment, to save all the meek of the earth. Selah.

In His arising to judgment at the cry of His elect, He will speedily avenge them, and *will save all the meek of the earth;* both the departed and the living, who shall have served the Lord in all humility of mind, will find in Him a perfect Saviour to deliver them from death.

Selah. That this great thing may be fulfilled, God will be inquired of by His people.

10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Surely the wrath of man, Adam (אדם), the natural man, *shall praise thee:* not that it works the righteousness of God, but it prepares the way by which He will bring all nations to worship and praise Him. As by stilling the storm which threatened to destroy Jesus and His disciples, the miraculous calm which ensued redounded to His honour and glory; so will the last manifestation of the anger of the nations only prepare the way for Him, who will subdue them, and bring all into unity, peace, and concord; when they shall say, "What manner of man is this?" "Truly this is the Son of God."

He useth the passions of men to accomplish His purpose. He maketh all subservient to His will, whether in anger or in love. They must submit to the King of the whole earth—the only Potentate, even our Lord and Saviour Jesus Christ (1 Tim. vi. 15).

The remainder of wrath thou wilt restrain. This prophecy clearly shews that during the millennial age there will not be a full and

hearty subjection to the rule of Christ by all the inhabitants of the earth. Their wraths (חמת) will be suppressed, and brought within the bounds of His government, and they will be warned during the season of probation to eradicate the secret seeds of evil, to put away hard thoughts, and every form of rebellion against the word and purpose of God; but when the enemy is loosed, he will find these things in them, and will turn them to their destruction by leading them to rebel against the Lord, the camp of the saints, and the holy city (Rev. xx. 7, 8, 9).

11. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

Herein they are shewn the remedy against their meditation of evil, and their various forms of anger. *Vow* (נדרו), consecrate yourselves in all thankfulness, and fulfil those things which are acceptable and well pleasing in His sight. Promise confidently, and fulfil exactly those things, by which He will test your obedience to Him, the King of all the earth.

Let all that be round about him bring presents unto him, in token of allegiance to Him, as the Possessor of all terrestrial as well as celestial things. Let the gain of the whole earth be consecrated unto Him, and periodically appear before Him to worship Him, Jehovah, Elohim, the King, the Lord of hosts, and keep the feast of tabernacles. They who will not thus consecrate themselves to the Lord, and fulfil their vows, upon them shall there be no rain, and if the inhabitants of Egypt come not up, upon them the plague will be their punishment (Zech. xiv. 17, 18).

12. He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

He will rule the rulers, and they must submit or perish. He will cut off the spirit of princes in their pride, and where then will be their dignity and glory? He will be terrible to the kings of the earth, especially at the end, when they lead up their people at the instigation of the devil to compass the camp of the saints, the dwelling place of God, in order to besiege and destroy it. He will be terrible to them, for fire will come down out from God from heaven and devour them. The Father will maintain the right of His Son to rule (Rev. xx. 9).

PSALM LXXVII.

HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND BE SATISFIED.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

To Him who is Supreme. To the Conductor of Praise. A prophetic Psalm concerning the Gatherer.

1. I cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

In these words we hear the Son of God, as the minister to the circumcision, whilst suffering affliction for their sake, pleading as Mediator before His Father. The nation of Israel represented all flesh before God, being separated as a house of prayer for all nations. Whose voice could prevail but the voice of that righteous Man? Who could gain a favourable hearing for men but that Divine Person who took our nature upon Himself?

2. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

This is the utterance of a man overwhelmed with sorrow, addressing His Father as Adonai (אדני), the Lord of heaven and earth, seeking His succour against the oppression of the enemy, the frowns and flatteries of the world, and the temptations which assailed Him at every point. My hand (ידי) was stretched out to Thee in the night seasons, when others were resting in comfort and enjoying refreshing sleep, caring not for the future. I will not cease through any infirmity to do this thing, that the enemy may not prevail. *My soul refused to be comforted.* It drank in sorrow like water, on account of the sins of all flesh, which Thou hast laid to My charge.

3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

I remembered God, His holiness, that He cannot look upon iniquity but with abhorrence. Thou hast brought Thine incarnate Son under Thy curse, in order that the works of the devil might be destroyed, men delivered from eternal destruction, and the world from all evil. The remembrance of this and Thy words concerning Me, have produced disquietude within Me. *I complained* in My meditations upon My painful mission; *and my spirit was overwhelmed*

with the darkness which came up between Me and Thee. The Father found Him pliant as the clay to the potter, and ready to take the form which His hand desired. There was no stain upon His soul through any temptation, neither did His spirit yield through infirmity.

Selah. To this perfect sacrifice all must be directed for salvation, and it must ever be kept in memory by the faithful.

4. Thou holdest mine eyes waking: I am so troubled that I cannot speak.

Thou wilt not suffer Me to rest under the burden of sorrow and affliction. Slumber will not close Mine eyelids. *I am so troubled* that I am constrained to hold My peace. My grief is suppressed within Me so that it flows back into My bosom, unknown unto men.

5. I have considered the days of old, the years of ancient times.

He looked back as a man upon the days of old, upon the worthies who lived therein and obtained a good report, and who looked forward to be perfected by His sacrifice on the cross.

He thought of the years of ancient times, when God wrought by Him, as His Word, saying, "My father worketh hitherto, and I work."

6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

I call to remembrance my song in the night. In the time of darkness He looked for light; in the time of sorrow for joy. He said, *I will remember* (אזכרה) *my song*, the song of the Lamb, which, together with the song of Moses, would be sung in after ages by the multitude of the redeemed. Truly did He designate it "My song," for He saw in it the expression of joy for His work in the remission of our sins, by the shedding of His blood, and in the purchase of the gift of eternal life.

I commune with my own heart, which is always directed towards Thee, and clings wholly to Thee in the time of Mine adversity. I see nothing to condemn Me therein. *My spirit*, the purest, and more spiritual part of My human nature, is as Thy lamp, and by it I have *made diligent search*, and in none of the chambers of My being is there any of the leaven of Adam.

7. Will the Lord cast off for ever? and will he be favourable no more?

Beholding His union with flesh and blood, lying under the curse of mortality, and as such denied admission to the kingdom of heaven, He exclaims, *Will Adonai*, My Father, with whom I am one as regards My divinity,

cast off this nature *for ever? and will he be favourable no more* unto it? His fixed law was that it must die; and unless it could be brought out of death, as a new substance, there could be no acceptance of men by God. Therefore, He must overcome, and condemn not only sin in our nature, but He must suffer its death; and having destroyed its sting on the cross, and crushed its power in His passage through Hades, He has opened the kingdom of heaven to all believers.

8. Is his mercy clean gone for ever? doth *his* promise fail for evermore?

Is his mercy clean gone for ever from the offspring of Adam, from the image of the earthly? *Doth his promise* concerning man's dominion *fail for evermore?* In the mortal it cannot be fulfilled; hence the necessity of bringing forth light and immortality from the grave, that mercy returning unto man, God's promise of eternal life through the resurrection might be confirmed in Him.

9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

Hath God (El אל), the Strong Lord, *forgotten to be gracious* unto sinful man? Hath His grace passed away from the first Adam and his progeny, that it might come forth with renewed vigour in Jesus Christ, to those who are born from above?

Hath he in anger, because of man's sin, *shut up his tender mercies?* Yes, that they may come forth in streams of blessing from the incarnate Son. He alone is tender and merciful. In Him who became dead, and lived again, are these graces contained.

10. And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.

And I said, This is my intreaty (חלותי), *in the infirmity* of mortality, that I may no more appear in this unworthy clothing, but being raised in power, may at once take up immortal manhood into God, may attain in My human nature to *the years of the right hand of the most High*, being glorified with that glory which I had with Thee before the worlds were; and, as man, sit at the right hand of power, death having no more dominion over Me.

11. I will remember the works of the LORD: surely I will remember thy wonders of old.

I will remember the works of Jah (יה), the self-existing One, with whom I was of old. I was His delight, rejoicing always before Him as His Creative Word, by whom the worlds were made. *I will remember thy wonder* (פלאך) in the creation of man in the image and likeness of Thyself, to have dominion over the works of Thine hands.

12. I will meditate also of all thy work, and talk of thy doings.

I will meditate also of thy works in man, from the beginning of the revelation of Thy purpose concerning him in his redemption, by the means of My incarnation; *and I will talk of thy doings*, both in mercy and in judgment. He moved men by the Holy Ghost to speak of the wonderful works of God, and to interpret them to others (Acts ii. 11).

13. Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?

Thy way, O God, is in the sanctuary. Christ Jesus is God's way, and He is in the holy place of humanity and, in His body, the Church; therefore, they who are united unto Jesus have boldness to enter into the holiest by His blood, and to enjoy communion with the living God. *Who is so great a God* (El אל) *as Elohim* (באלהים)? What power is equal to the power of the Father, the Son, and the Holy Ghost, who exist in one Almighty substance?

14. Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

Now the prophet is evidently made to change his strain, and to speak of the work and glory of Christ, which will be revealed at the end. *Thou art the God* (the El האל), that mighty invisible power, *that doest a wonder* (בלא), which he then proceeds to describe. *Thou hast made known among the nations thy strength.* At the end of this dispensation, at the sound of the last trumpet (1 Cor. xv. 52; Rev. x. 7), the dead shall be raised incorruptible, and thanks will be given to Him, as Lord God Almighty, because having taken to Himself His great power, He will reign over the kingdoms of this world.

15. Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

Then will He restore the kingdom to Israel, and shine in His glory. Then, by the arm of His strength, will He redeem His nation (עם), even *the sons of Jacob and Joseph.* The sons of Joseph refer to his two sons whom Israel took into the number of the tribes, and to whom special promises are made, to be fulfilled in the last days.

Selah. Let the prayer ascend that all Israel may be saved, and made a blessing to all the families of the earth.

16. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

No doubt similar wonders will be wrought by the hand of God, in bringing back the tribes to their land, to those already witnessed at the Red Sea and at the Jordan. Also, as waters are used in Scripture

as the symbol of nations, we are assured that they will see the great God, even our Saviour Jesus Christ, coming in the clouds of heaven, and will wail because of Him. The repetition of the words may well refer to the double manifestation of the power of God at the exodus from Egypt, and at the entrance into the land. The depths also were troubled, for He will shake not only the heavens and the earth, but the sea, and the dry land (Haggai ii. 6); and He will discover the very depths of Satan, and trouble all who have vexed and destroyed the creatures of His hand.

17. The clouds poured out water: the skies send out a sound: thine arrows also went abroad.

The thick *clouds* (עבות) *poured out water:* a symbol of His Spirit, which will not come down in genial showers of blessing, but rather in overwhelming judgment upon the wicked. *The skies sent out a sound.* There will be a voice of terrible majesty which will rend the hearts of men, and make them flee to hide themselves in guilty terror from the face of the Lamb. Yea, *thine arrows* of destruction *will go forth* to torment the wicked.

18. The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

The voice of thy thunder was in the heaven. His voice will be heard when He cometh as the Judge, for then He will no more hold His peace; and as truly as every eye shall see Him, so will every ear hear the voice of His terrible majesty, when He descendeth with the shout of the Almighty. *The voice of thy thunder was in the circuit* (בגלגל) of the heaven. It will travel through the atmosphere, and be conveyed to all. The lightnings of His presence will enlighten the world, as it is written, As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in His day. His glory will thus be revealed, and all flesh shall see it together. All kindreds of the earth shall wail because of Him.

19. Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

This figure is evidently taken from men, who, when in pursuit of others, follow them by their trail as they walk over the land, but it fails to guide them as soon as they pass through the waters. In like manner, we cannot follow the path of God among the nations: His footprints are lost, and cannot be recovered. God worketh in a mysterious manner among the nations of the earth to accomplish His purpose.

He giveth to none an account of His actions, and His ways are past finding out.

20. Thou leddest thy people like a flock by the hand of Moses and Aaron.

Thou leddest thy nation (עמך) *like a flock* of sheep, and there was none feeble among them. *Thou hast led them by the power of Moses and Aaron*, in whom Thou wast their Ruler and Guide, their King and their Priest, by whom Thou didst prefigure the union of these two offices in Thyself as the true Melchisedec, the King and Priest of God : for all served unto the example of Thy heavenly power and priesthood, by which Thou wilt protect and keep Thy people as the Shepherd of Israel Thou art the prophet like unto Moses, and the true High Priest called of God, as was Aaron.

PSALM LXXVIII.

THESE THINGS WERE OUR EXAMPLES, TO THE INTENT THAT WE SHOULD NOT LUST AFTER EVIL THINGS, AS THEY ALSO LUSTED.

Maschil of Asaph.

For giving instruction. Concerning the Gatherer of the outcasts of Israel.

1. Give ear, O my people, *to* my law: incline your ears to the words of my mouth.

Give ear, my nation (עמי), *to my law*, which is spiritual, just, and good.

Incline your ears to the words of my mouth, for they flow forth to men through Him who is the Word made flesh, who not only hath kept the law Himself, but enableth those who receive Him to fulfil the righteousness thereof, by setting free the conscience from the bondage of sin, through the communication of the Spirit of life (Rom. viii. 2).

2. I will open my mouth in a parable: I will utter dark sayings of old:

The Spirit of Christ in the prophets moved them *to open the mouth in a parable* (במשל), or symbolical discourse. They set forth the shadows of things spiritual under the varied forms of the outward and visible.

I will utter dark sayings from of old. Even from the time of

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Adam, who first uttered that dark saying concerning Christ and His Church. These utterances of the Spirit were the mysteries of the kingdom of heaven, to which allusion is made in the New Testament (Ephes. iii. 5; 1 Peter x. 12; Matt. xiii. 11).

1. Which we have heard and known, and our fathers have told us.

Which we have heard and known as the oracles of God, which our fathers have declared to us by divine inspiration, and which we have treasured as such in committing them to writing.

4. We will not hide *them* from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

God commanded that the fathers should transmit His words, and the record of His works to their descendants; and when the time of reformation came, He spake no more to them by parable or dark saying. It was necessary that the Lord should take flesh as a Son of Abraham, for to the Jews He came as the prophet like unto Moses, and as the interpreter of all mysteries. Also to them was the gospel first preached by the Holy Ghost sent down from heaven. The Lord first chose those of the sons of Israel, to whom He would reveal those mysteries of the kingdom of heaven, which lay hidden under the types of the old dispensation. Thus showing that while it was His glory to conceal the matter of the kingdom and the mystery of His Church from the world, those whom He commissioned were privileged to reveal His whole counsel to the future kings and priests of His renewed creation.

The generation did at last come to whom He would especially show *the praises of the Lord* in His glorious manifestations. He showed *his strength* in the redemption of His people, *and his wonderful works*, both of mercy and judgment, wrought out in their behalf, all of which were summed up in the death, resurrection, and ascension of the Lord Jesus. In the time of their restoration they will walk in the way of sincerity and truth, in which they have never trod in past generations.

5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children.

For he established a testimony (עדות) *in Jacob.* While they were yet unorganized as a nation, and wandering about in the desert, He caused Moses to raise His testimony in the Holiest (ארון העדות), whence the living voice was heard for the guidance of the sons of Jacob. What people were like that people unto whom God was so nigh (Exod. xxv. 21, 22).

He appointed a law in Israel. When they ceased their wander-

ings as Jacob, and became the royal nation of Israel, He could set His law in all its details before them for their obedience, for the law was given to be observed in their land. The testimony refers to the living Word, and the law to that which was written. These things should ever have been observed, and should have passed from their fathers to their children's children.

6. That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

What God does once He does for all time, and for eternity. His testimony and law are unchangeable, like Himself; but they made them of none effect by their traditions. The sin of Israel was that they modified the law, and sought another form of organization, which could not be recognised of God.

7. That they might set their hope in God, and not forget the works of God, but keep his commandments:

All that He did was to lead them to have confidence in Himself, and to hope in His mercies, that by the remembrance of His past works, they might be encouraged to trust Him in the present, knowing that He would prepare them for future glory in the resurrection, and that they might *keep his commandments* as He had enjoined them. By love is the law fulfilled.

8. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

And might not be as their fathers, a stubborn and rebellious generation; like that generation which He brought out of Egypt. How continually, in their spirit, they withstood and rebelled against Him, until God sware in His wrath that they should not enter into His rest! *They set not their heart aright.* It was neither established in His fear, not set upon His inheritance, and consequently their spirit, the highest part of their being, was not brought into obedience to His will.

9. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle.

The armed sons of Ephraim, carrying bows, equipped for the battle, manifested the sins described in the former verses, and consequently were taken captives by their enemies, and scattered among the nations. In Scriptural language, Ephraim is often used as a name for the ten tribes.

10. They kept not the covenant of God, and refused to walk in his law;

This is a summary of their sin. *They kept not the covenant of God* concerning His sacrifices in the temple. *They refused to walk in his law,* and made a law unto themselves.

v. 43. And made his own people to go forth with joy, and his chosen ones with gladness:

Thus showed He love in consecrating them His peculiar people, and in separating them from other nations; they remembered not the ways by which He sought to teach them that He was above all laws, as Creator and Preserver of the same.

v. 44. Moreover, He gave them the lands of the heathen: and they took the labour of the people in possession;

Marvellous things did He in the sight of their fathers, smiting Egypt with the ten plagues. *The field of Zoan* was the metropolis of lower Egypt, its most ancient city, and the abode of royalty. Here Moses wrought miracles before the king and his court, and before the inhabitants round about, until the whole land of Egypt trembled beneath the wrath of the Almighty, save that favoured Goshen, wherein His people dwelt unhurt; they were safe from the fearful judgments which eventually set them free.

v. 45. That they might observe his statutes, and keep his laws. Praise ye the LORD.

He divided the Red *Sea* in the time of their extremity, when all human help failed. Divine assistance was vouchsafed and a path made for them through the sea. He threw back the waters as a wall (נֵד) on the right hand and on the left—a convincing evidence of His power displayed therein.

v. 14. By day also he led them with a cloud, and all the night with a light of fire.

In the daytime also He led them was their guide by day; and all the night with a light of fire. His presence in the cloud by day and in the fire by night betokened His watchful care over His people as their Governor, Leader, and Guide. Moses and Aaron were but His hands moved to action by His Spirit. Therefore, whosoever sinned against Moses and Aaron sinned against God.

v. 15. He clave the rocks in the wilderness, and gave them drink as out of the great depths.

He clave the rocks in the wilderness, and caused living waters to flow; and they drank as out of great depths. Christ is thus set forth in a figure as the smitten rock, and the flowing forth of water also prefigures that spiritual drink in the Holy Ghost (1 Cor. x. 4), which ever flows from Him to the Church.

v. 16. He brought streams also out of the rock, and caused waters to run down like rivers.

He made the streams out of the rock to follow them in the wilderness, and caused waters thus miraculously given to come down like rivers, so that there was no drought to man or beast. What an emblem of that

Spirit, who ever follows those who will be guided of God, as they journey through the wilderness of this world, towards that heavenly city whose builder and maker is the Lord!

17. And they sinned yet more against him by provoking the most High in the wilderness.

Notwithstanding their deliverance from captivity, the manifest goodness of God in His provision for their wants, and His promise of a future inheritance, they added sin to sin, and in their folly, as enemies to their own salvation, provoked the most High in the wilderness, when so defenceless before Him, until by repeated provocations He made them to know His breach of promise.

18. And they tempted God in their heart by asking meat for their lust.

They were not satisfied with that which God in His wisdom provided for their wants in the wilderness, neither could they wait for the food of the promised land, but they tempted God in their hearts by asking meat for the satisfaction of the cravings of discontent. Neither patience nor faith were found amongst His people; and being grieved, God looked upon them with anger.

19. Yea, they spake against God; they said, Can God furnish a table in the wilderness?

They blasphemed God, forgetting all His former interference in their behalf; how richly He had provided for them in the time of need. They contemptuously exclaimed, *Can God* (אל), the Mighty One, *furnish a table in the wilderness?* In their pride and unbelief following after sight, they could not endure nor see His faithfulness, who is invisible.

20. Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

This seems to be uttered in irony. *Behold*, Moses *smote the rock, and the waters gushed out*, under the influence of the miraculous rod, *and the streams overflowed* and followed us; but now *can he*, that is Moses, *give bread also? can he provide flesh for his people?* They appear to have looked merely to Moses, and to have forgotten God their Saviour.

21. Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Therefore Jehovah, who was in their midst, *heard* all *this* blasphemy and provocation, *and was wroth* with such an unbelieving people: *so a fire was kindled against Jacob*, in whom He had set His testimony, *and anger also went up against Israel*, as they ate the unsanctified food.

The fire of the Lord burnt among them as a consuming fire, and was only stayed at the intercession of Moses (Num. xi. 1-3). And His anger was kindled against Israel, and He smote the people with a very great plague. Thus the first place was called Taberah, "because the fire of the Lord burnt among them." And the second "Kibroth-hattaavah: because there they buried the people that lusted" (Num. xi. 34).

22. Because they believed not in God, and trusted not in his salvation:

The reason of the judgments of God is plainly stated in these words; *because they believed not in God*, their Creator, Redeemer, and Provider, *and they trusted not in his salvation*, who had given them so many proofs that He would never leave them nor forsake them, until He had fulfilled the good which He had spoken concerning them.

23. Though he had commanded the clouds from above, and opened the doors of heaven,

All this they forgot in the time of their temptation in the wilderness, or dry place. God had not made the heavens unfruitful, but had opened the doors, and made them to pour down His blessing upon them, so that they had plenty and to spare.

24. And had rained down manna upon them to eat, and had given them of the corn of heaven.

He miraculously *rained down manna upon them to eat*, that their natural life might be sustained, *and had given them of the corn of heaven.* Why does the Holy Ghost call it the corn of heaven?

25. Man did eat angels' food: he sent them meat to the full.

Because *man* (איש Ish), whom He had so dignified and advanced, and had taken under His peculiar care, *did eat angels' food*, or the bread of the mighty (לחם אבירים).

He sent them bread to the full. He sent them provision to their satisfaction. Angels certainly took part in the hospitality of Abraham, and ate and drank with him, and the command is: Be careful to entertain strangers: for in so doing some have entertained angels unawares (Heb. xiii. 2); by which it appears that it is not derogatory to an immortal being to eat and drink; and although in the resurrection body men will be angel-like (Mark xii. 25), yet we know our Lord ate and drank after He had risen from the dead, which was no denial that He existed in a spiritual body. We may well receive the words in their literal and grammatical sense, that man did eat angels' food, he became a guest with the angels, and

partook of their banquet. Yet the heavenly Father gave them not the true bread from heaven, which was reserved for that future time when His Son should become incarnate of the Holy Ghost, and ascend up to where He was before (John vi. 62).

26. He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

He caused the east wind to blow (or go יסע קדים) *in the heaven.* The wind is a symbol of His Spirit, and the east is often used in Scripture as a sign of wrath, and certainly may be so in this instance. For it was in a spirit of wrath that God did these things. By His strength He also directed the south wind to do His pleasure, but not for the blessing of Israel. The desire of Egypt was in their hearts, and they were punished accordingly, and were thus taught that it is the blessing of the Lord upon obedience to His word that alone maketh rich. The two winds from the east and south might well denote the chilling of His love towards them, and the heat of His anger kindled by their murmurings.

27. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

Both cause and effect were truly marvellous. Like the drops of rain came the flesh at their desire; *as the sand of the sea*, it fell in their midst. They were overwhelmed with the mighty answer to their unhallowed murmurings.

28. And he let *it* fall in the midst of their camp, round about their habitations.

God did the work: they had doubted His power, and now He let fall the quails in abundance in their midst, and round about their tabernacles. His camp and tabernacles were filled with flesh, as a proof that all things were under the power of His word and Spirit.

29. So they did eat, and were well filled: for he gave them their own desire;

So they did eat and were satisfied, as men who had yielded to the cravings of the natural appetite, for God gave them of their own desire; albeit, not according to His will.

Such was the answer brought to those who could not say: Thy will, and not ours be done.

30. They were not estranged from their lust. But while their meat *was* yet in their mouths,

They repented not of their sin. They asked, and they received in sin, and not being estranged from their evil desire, were punished accordingly. But while the meat was yet in their mouth, the judgment of God fell upon them.

31. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

His wrath came upon them. In the form of pestilence it came, *and slew the fattest of them.* And not only those, but He smote down with the sword of judgment the chosen men of Israel, who should have been an example of faith and of obedience to their several bands.

32. For all this they sinned still, and believed not for his wondrous works.

Nevertheless, God in judgment remembered mercy, He spared the remnant; yet they did not learn wisdom, but continued in sin, departing from the living God; neither did they believe in *the wondrous works* which He wrought to convince them of His love and favour as a nation. He even appealed to their senses to strengthen their faith, and to induce them to follow Him as their Shepherd and their King, but in vain; all was lost upon them.

33. Therefore their days did he consume in vanity, and their years in trouble.

Therefore their days did he consume in vanity, in useless wanderings, when He could have brought them into the land in as many days, as he threw them back years to wander in the wilderness in weariness and poverty. He consumed them during the forty years of His wrath, so that the generation that came out with Moses never entered the promised land.

34. When he slew them, then they sought him: and they returned and enquired early after God.

When in judgment *he slew them,* they sought in penitence the mercy of their God: they returned and were converted, and they enquired early after Him, whose Spirit they had so grievously vexed.

35. And they remembered that God *was* their rock, and the high God their redeemer.

And they remembered that God was their rock, and were established by faith in Him. They acknowledged that not the gods of the nations but the Supreme God was their Redeemer from Egyptian bondage, who would also be their Saviour from sin and death, and would raise His people into an eternal inheritance.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

Nevertheless, as time went on, they shewed they had no root in themselves; their goodness was as the morning cloud, and as the early dew that soon passeth away. *They flattered him with their lips* in the use of good words, but they lied unto Him with their tongues, which did not convey the true feelings and sentiments of their hearts.

37. For their heart was not right with him, neither were they stedfast in his covenant.

They were not perfect according to the conscience. They could make clean the outside of the cup and platter, but the inward part was full of all manner of evil. Their heart was not established in His grace, and consequently His covenant was irksome, and they could not abide in it with stedfastness, but turned aside and walked contrary to Him.

38. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

What a burst of light from the cloud of His anger is here! What a description of the nature and being of the Almighty! *He who is* love, is *full of compassion to forgive the iniquity of his people, and he destroyed them not. Many a time,* as we read, *he turned away his anger*, when they humbled themselves before Him, *and did not stir up all his wrath.* Even at this present time, they are beloved in virtue of the oath which He sware unto their fathers for ever. The words are prophetical as well as historical. He being merciful will purge iniquity (יכפר עון), and will provide the remedy in the true sacrifice. His mercy hath found out a way for His holiness to reach them through the bloodshedding of Messiah, of which they will avail themselves when they shall look upon Him whom they have pierced.

39. For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

For he remembered that they were but flesh, under the curse of death, through the contamination of original sin, that they were but as a *wind* (or spirit רוח) *that passeth away, and cometh not again* in its present form. They had not been made partakers of a death unto sin, neither were they quickened by the Holy Ghost.

40. How oft did they provoke him in the wilderness, *and* grieve him in the desert!

How oft did they provoke their God with their evil ways *in the wilderness*, to exterminate them in His anger, *and* how oft did they *grieve his Spirit* by their stubbornness and unbelief, moving Him to leave them *in the desert*, without His voice and guidance, to the darkness of their own minds, and to eternal desolation!

41. Yea, they turned back and tempted God, and limited the Holy One of Israel.

Yea, they turned back in their hearts to Egypt, so ungrateful were they.

They not only were backsliders from (El אל) their strength and support, but they limited the power of the Holy One of Israel as the Angel of the covenant; they doubted His power to

keep them in the way, and to bring them into their inheritance. They beheld the unfruitful wilderness, their many and gigantic enemies, natural and spiritual obstacles, and looked not to God who had pledged His word to overcome all, and to bring them in as more than conquerors.

42. They remembered not his hand, *nor* the day when he delivered them from the enemy.

This was their sin: they forgot His hand or power so wonderfully put forth when He came down to deliver them from a cruel master, and from bitter bondage, and anguish of spirit. They forgot the day of their exodus from Egypt by the power of Him who had hardened the ruler of Zoan against them. Had they remembered these things, they would have advanced safely under the banner of Jehovah, although dangers and troubles might beset their path.

43. How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

They forgot the wonder-working power of His hand by His servants, how He shewed *signs* and judgments *in Egypt, and wonder after wonder in the field of Zoan*, reaching even to the household of the king himself. They were signs and wonders in earth and heaven, shewing that He whose power had been questioned by Pharaoh in his pride was truly Lord of all. They were also indicative of judgments yet to come upon that which is spiritually called Egypt (Rev. xi. 8).

44. And had turned their rivers into blood; and their floods, that they could not drink.

The water of life became polluted, as the blood of a dead man, so that they loathed to drink of the river and its floods, and turned aside to other places for something wherewithal to refresh their thirsty souls.

45. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

He sent divers sorts of flies (ערב) *among them;* some extraordinary creatures to devour them. The word is, ate them, which shews that it was something more formidable and destructive than the ordinary fly.

He sent frogs, also which destroyed them. These were of a venomous kind, prepared for the doing of mischief. Thus the water, the air, and the earth, were changed to yield the loathsome creatures of destruction.

46. He gave also their increase unto the caterpiller, and their labour unto the locust.

He passed from the present to the future; in touching the works of their hands, He prepared the way for famine, by giving up their increase unto the

caterpillar, and the fruit of their labour to the more destructive locust, the symbol of a spirit of evil (Rev. ix. 3).

47. He destroyed their vines with hail, and their sycomore trees with frost.

He destroyed their vines with hail, congealed waters of the heavens, symbolical of hardness of heart. The vines were destroyed with the stones of heaven. The air changed from its genial warmth to the coldness of death; *and their sycamore trees* (or wild fig tree), yielding food for the poor, *were blighted with frost.* The rich luxurious vine, and the fruitful sycamore, the friend of the shepherd and wanderer, were alike smitten.

48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

He gave up their cattle also to the terrible *hail*, that smote them with death as they fed in the open field, *and their flocks to hot thunderbolts*, to the burning darts which pierced them, so that they perished under the curse of the heavens. The hail smote both man and beast, every herb of the green field, and brake every tree.

49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

He cast upon them the fierceness of his anger, which increased to rage, and that again to burning indignation; hence the distress of the sinful nation.

He sent evil angels, who mingled a perverse spirit *among them*, to trouble and irritate them one against the other.

Satan was the familiar spirit of Pharaoh, whose army was possessed with devils, and nothing but death could quench their enmity.

50. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

He made a way to his anger, by withdrawing that protection which, in His providence, He gives to all nations. *He spared not their soul from death;* compassion was not shewn to His enemies; *he gave their life over to the pestilence*, that last form of the wrath of God against the self-willed and impertinent; therefore it is written, that the pestilence will precede the personal coming of our Lord Jesus Christ (Hab. iii. 5).

51. And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

From smiting the waters, the beasts, herbs, and trees, He proceeded to touch the heart of the people, to let them know what it was to have refused to yield to the parental longings of His heart in giving up Israel, His firstborn, His chosen among the nations. *He smote*

all the firstborn in Egypt, without any respect of persons, from the firstborn of Pharaoh to the captive in the dungeon.

He smote the beginning of the strength of every man, so that from *the tabernacles of Ham*, even from the children of darkness, came forth a cry that broke the bonds of Israel. The curse of Noah told fearfully upon them.

52. But made his own people go forth like sheep, and guided them in the wilderness like a flock.

He then asserted His right as the Shepherd, and made a way out of Egypt for His own nation through the wilderness, that He might guide it as a flock, and take it into the rich pasturage of the land of promise. Under the protection of the blood of the Passover, He brought out the tribes of Israel to bless them, and to do them good.

53. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

And he led them on safely. In confidence they followed Him out of Egypt, and in faith they went forward, and passed through the Red Sea, as by dry land, which the Egyptians assaying to do in their own strength were drowned.

54. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

And he brought them to the border of his holy place (קדשו), the land of Canaan, to this mountain, as it were, when compared with the flats of Egypt, and the plains of the desert; this place which, with His own right hand, He purchased (or took possession of קנתה) for His people. As the Lord of the whole earth, and as the righteous judge of those who had filled it with all manner of abominations, He purified His own portion, and thus prepared the land for their inheritance.

55. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

He cast out the Gentiles (גוים) *also before them.* The seven nations were representatives of the rest, that all might know what would come upon them in the time of their tribulation. He brought the tribes of Israel into the land, and by Joshua, the first of His judges, He divided unto them an inheritance by line of measurement: thus they took possession as it pleased the Lord, who made them to dwell in the tents and habitations of the Gentiles.

56. Yet they tempted and provoked the most high God, and kept not his testimonies:

Here commences the summary of their doings in the land. Though blessed of God therein, and existing under the light and favour of His countenance, and under the protection of His hand, *yet they tempted*

and provoked the most high God. The sins of the fathers were repeated by the children. They not only departed from that which was written, but they despised the testimony of those whom God raised up from amongst them at various seasons. If they were delivered, they relapsed into their old sins, and even added to them those of the surrounding Gentiles; they rebelled against the most high God, who was ever ready to manifest Himself in their midst as superior to the gods of the nations.

57. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

They turned back continually in the times of the judges, *and dealt unfaithfully like their fathers*, whose words and deeds are enumerated in the first part of this historical, and yet prophetic Psalm. *They were turned aside like a deceitful bow* in the hand of the experienced archer. A good bow is that which will not bend back from its curved position in the hands of him who useth it. Israel kept not his true form, and thus became worse than useless in the hand of his God.

58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

For they provoked him to anger with their high places, which He had forbidden to be used for His worship; and not only so, but at the same time offered sacrifice thereon to Baalim, and Ashtaroth (as the queen of heaven). They sought Him not through His own appointed means, and still more *they moved him to anger with their graven images*, which, in His second commandment, he had expressly forbidden, warning them that as a jealous God He could not endure them, nor allow the figure of any created thing to be made an object of worship.

59. When God heard *this*, he was wroth, and greatly abhorred Israel:

When God heard how that the prayers and praises of His people, which should have been directed solely to Himself, were bestowed on other gods, *he was wroth, and he greatly abhorred*, and did even reject, *Israel*.

60. So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

He manifested His indignation by an outward act. *He forsook the tabernacle of Shiloh*, a city of the tribe of Ephraim, about ten miles south of Sechem, and twenty-five north of Jerusalem. Here Joshua fixed the tabernacle of God, and here it remained more than three hundred years, until, for the sins of Israel, it was captured by the

Philistine. Then He forsook His tabernacle in Shiloh, for the sacred ark continued in the hands of the uncircumcised, in the days of Eli, the priest, and the tabernacle was deprived of the symbol of the presence of Jehovah. This divine ark never was allowed to return to this place, and from Jeremiah it appears to have come under the special judgment of God for the sins of its inhabitants. "Go ye now unto my place, which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." He established it as a sign for after ages, should they reject and resist His Spirit.

61. And delivered his strength into captivity, and his glory into the enemy's hand.

He delivered his strength into captivity. The ark gave assurance to the soldiers that they would be victorious, and when it was taken by the uncircumcised the strength and the glory of Israel departed, and he was brought low for his iniquity. Ichabod was the name put upon the grandson of Eli, by the dying mother, "The glory is departed from Israel: for the ark of God is taken" (1 Sam. iv. 22).

62. He gave his people over also unto the sword; and was wroth with his inheritance.

He gave his people over also unto the sword, and smote them by those whom, had they been faithful to their God, they might have subdued under their feet.

And he was wroth with his own inheritance, permitting the enemy to take possession of His land, and to defy the armies of Israel.

63. The fire consumed their young men; and their maidens were not given to marriage.

Thirty thousand footmen were smitten in one battle, and there was a great slaughter among the people. Their maidens were not given to marriage, or they were not praised in bridal songs; the enemy took them for a prey, and there were no valiant men left for their defence.

64. Their priests fell by the sword; and their widows made no lamentation.

Their priests fell by the sword. Not only Hophni and Phinehas, but others who followed their example, and went into the battle. *Their widows made no lamentation;* their private sorrows were swallowed up in the one great lamentation over the departed glory of Israel.

65. Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

Then the Lord awaked, Adonai (אדני) awoke, *as one out of sleep.* The cry of Samuel, and of those faithful ones who called upon the Lord, awoke His power against their foes, and He went forth *like a mighty*

man (גבור) *that shouteth by reason of wine*, full of the spirit of power, of which wine is the figure.

The Lord shall go forth *as a mighty man;* He shall stir up jealousy like a man of war; He shall cry, Yea, roar; He shall prevail against His enemies at His coming in glory. He will come forth with the Spirit, as the breath of His mouth, to slay the wicked; He will destroy and devour at once. The repose of the Lord is given us in these words: I have a long time holden My peace. I have been still, and refrained Myself from vengeance, while engaged as Intercessor in the heavens.

66. And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

He smote his enemies backward (אחור), or *in the hinder parts*, alluding to the particular disease which He inflicted on men in the cities of the Philistines. The strength of God was their destruction. Dagon fell down before the God of Israel. Thus *he put them to a perpetual reproach;* one that would be handed down through all generations.

67. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

Moreover he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim. Shiloh was in the tribe of Ephraim, the son of Joseph, whom God punished by not permitting His ark to return thither, but sending it instead thereof to Kirjath-jearim, in the tribe of Benjamin, whence it was borne to the house of Obed Edom, and thence to Zion, in the tribe of Judah. Concerning the tabernacle, it was carried with the ark from Shiloh to Nob, thence to Gideon in the time of Saul, in which place it remained until the reign of Solomon (1 Kings iii. 4), and from whence it was removed, finally with the ark and its contents, to the temple (1 Kings viii. 1, 6).

68. But chose the tribe of Judah, the mount Zion which he loved.

He chose the tribe of Judah, whence Jesus, the King of the Jews, was to spring; and within that tribe *the mount Zion which he loved.* Even from the beginning He hath set His love on this place, and hath destined it to be the seat of His King.

69. And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

And built his sanctuary like exalted places (במרומים), high and lifted up. This magnificent structure, overlooking all the city, and its surroundings, conveyed blessing to the nations, who came to seek the help of the God of Israel. *He hath established it like the earth for ever;* or,

as we say, world without end. In the restoration of all things, this Mount Zion, the temple, and the earth itself, will always continue before the Lord. They will reflect the glory of the heavenlies, and be blessed thereby. As it is written: "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccles. i. 4). In Zion the Lord will dwell for ever, as also in the temple, which shall be built according to the pattern shewn to Ezekiel. These were figures of greater things to come, for the earth has her eternity as well as the heavens, and neither can continue in their present condition.

70. He chose David also his servant, and took him from the sheepfolds:

He chose David his servant, as a type of Him who should come, and took him from the sheepfold, from the office of shepherd, to fulfil that of his king. A faithful servant in adversity and humiliation before he was advanced to regal dignity.

71. From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

From following the ewes great with young, or the suckling ewes (עלות), *he brought him to feed Jacob his people, and Israel his inheritance.* Jacob may refer to the time of humiliation, and Israel to the time of exaltation in the kingdom, for, saith the Lord by the prophet, "David My servant shall rule as the prince under Messiah, as His vicegerent, when raised from the dead" (Ezekiel xxxiv. 23, 24; xxxvii. 24, 25).

72. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

So David, as a type of the great Shepherd of the sheep, *fed them according to the integrity of his heart*, for he indeed prefigured the true man after God's own heart, even Jesus Christ our Lord.

He guided them by the skilfulness of his hands, and never were the tribes of Israel so blessed, and kept together in peace and concord by any succeeding king; for Solomon sowed the seeds of their dissolution in the midst of his prosperity, out of which they will only be recovered by Him who at His second Advent will restore the kingdom to Israel.

PSALM LXXIX.

HOW LONG, O LORD, HOLY AND TRUE, DOST THOU NOT JUDGE AND AVENGE OUR BLOOD ON THEM THAT DWELL UPON THE EARTH?

A Psalm of Asaph.

A Psalm concerning the Gatherer.

1. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

This prophecy uttered in the time of Israel's prosperity has become matter of history, all having been fulfilled to the very letter. *O God, the Gentiles have come into thine inheritance,* which Thou didst give to Thy people for a possession.

Thy holy temple, in which Thou didst place Thy name, *has been defiled* by the presence of the uncircumcised; and *they have laid Jerusalem on heaps.*

The city of the great King is laid waste, and tracts of desolation bear witness to Thy righteous judgments upon those whom Thou didst once separate to Thyself, that all might be Jerusalem, the abode of peace. Many judgments came upon the land, their beloved city and temple, until at length the power of the Romans utterly wasted them; and now we see the eastern nations treading the holy places under foot; and this same state of things shall continue until the last calamities of the Gentiles are overpast: when all will be restored under Him who is the Repairer of every breach, whose name is the Builder and the Branch of Renown.

2. The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

The dead bodies of thy servants, who were called to Thy service, in Thy house and in Thy land, and who took their charges from Thee, but, alas! did not make their calling and election sure, these *the Gentiles have given to be meat unto the fowls of heaven,* who have been filled with their flesh. They had allowed evil spirits to possess them, and to lead them from Thy service. And the dead bodies *of thy saints,* those who had been separated to Thee by Thine own ordinance, but who joined themselves to evil and were defiled, *have been given to the beasts of the earth.* They followed the example of wicked men, who, like the beasts, are governed by their animal passions and desires.

3. Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*

Their blood have they shed like water round about Jerusalem, for they had shed the innocent blood of those committed to their charge, who had testified against their evil words and ways. They had caused their children to pass through the fire to Moloch, therefore in the end they were slain without mercy.

And there was none to bury them. Through the neglect of their enemies, they were suffered to rot on the earth, and pollute the pure atmosphere of heaven.

4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

They who had envied the prosperity of the children of Israel now rejoiced in their calamities. The pride of Moab was exalted. The envy of Ammon was gratified. The old hatred of Esau was aroused, and he uttered the taunt and cry, "Of what use is the birthright to them, of which I have been deprived?" Tyre and Sidon, men in commercial relationship with the Jews, said: "Ah, so would we have it." The cruelty of the Philistines was gratified, and they were avenged upon their old enemies. Ishmael could mock, and all the remnants of the nations they had formerly conquered could take up the reproach against them with derisive shouts of laughter, in which doubtless were mingled many forms of blasphemy against the true God.

5. How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

Now, we have the strong intercession of the Spirit on their behalf. *How long, Lord? wilt thou be angry for ever?* No. The times of their reprobation and casting out will have an end. The days of their punishment are numbered in the counsels of the Eternal, who gave the sum of them to His servant Daniel, and the mystery is hidden till the captivity of Israel shall cease (Dan. xii. 6). The fire of His jealousy will eventually be quenched in the blood of Jesus, to which they will seek as to a fountain opened for the washing away of their sins (Zech. xiii. 1).

6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Pour out thy wrath upon the Gentiles (אל־הגוים) *that have not known thee.* The Gentiles have been judged by famine and pestilence, by wars and fightings, both civil and national. Peace has never ruled the nations, and never will till the Prince of Peace come. Where is Old Rome and its Paganism, the rod by which

He finally smote His ancient people? Where the barbarous nations that destroyed her? In whose power is Jerusalem now held? The followers of the false prophet possess it under their ruler, and the rival powers of East and West fight for the holy places, as they are called, therein seeking the living among the dead. They have forgotten Emmanuel their King, and also His sure promise to return with all His saints to restore the kingdom to Israel. *And upon the kingdoms that have not called upon thy name.* These kingdoms may well include all the children of the East who know not God, and who obey not the Gospel of our Lord Jesus Christ, but who will be subdued by judgments at Christ's coming.

7. For they have devoured Jacob, and laid waste his dwelling place.

For he has devoured (אכל) *Jacob, and laid waste his dwelling place.* The Lord will do it by His own instruments. Antichrist, under pretence of establishing them in their inheritance, will seek to rule as the Christ of God, and will cruelly oppress those who refuse to worship him. By desolating wars they will be sadly destroyed under him as the western head, and Jacob will be consumed. Then shall appear the great northern confederacy, described by Ezekiel, to devour and lay waste until it be judged of the Lord.

8. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

Such will be their prayer in the time of the great tribulation in which they will suffer severely (Zech. xii. 10). *Remember not against us former iniquities.* Judge us not for the former things, when Thou camest unto Thine own, and we received Thee not (John i. 11). They shall yet acknowledge Him, and cry: *Let thy tender mercies speedily go before us.* Let them precede us to Thy judgment-seat, and raise us from our despised condition, *for we are brought very low.*

9. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

Help us, O God of our salvation. They will cry to Him as their Saviour, that Jesus may become the God of their salvation, and may shine forth bodily upon them, through whom His name will become glorious in all the earth. *Deliver us* from the power of our enemies, *and purge away our sins* by the application of thine own blood, *for thy name is Jesus.* As our Kinsman-Redeemer according to the flesh, Thou wilt save the nation of Thy choice, beloved for the sake of Abraham, Isaac, and Jacob.

10. Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

Wherefore should the Gentiles say, Where is their God? who established them as a peculiar people to Himself, and set His glory in their midst. *Let him be known among the Gentiles.* He will appear as the holy Avenger *of the blood of all his servants that has been shed* on the earth. He will hear and answer the cry of the martyrs, and will thus be known as the God of judgment; and by it will He be sanctified in the eyes of His people Israel.

11. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die.

Let the sighing of the prisoner in the vile body of mortality, groaning under the oppression of the enemy, *come before thee. According to the greatness of thy power*, as the Resurrection and the Life, *preserve thou those that are appointed to death.* But, come Thou, and take Thine anointed ones to Thyself: deliver those also who have gone into captivity under Antichrist, and set them free as Thine own people.

12. And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

And render unto our neighbours sevenfold their reproach. By the sevenfold woes under the trumpets, He will deliver His Church, raise the dead, and restore the tribes of Israel to their lands. By the seven vials of His wrath He will remove Antichrist and the false prophet, with all who worship them, from the earth, and thus His ancient people, who have dwelt as outcasts in the lands of the Gentiles, will be avenged. The cup of trembling will be taken out of their hands to be placed in those of their enemies (Jer. xxx. 5.)

13. So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

So we thy nation (עַמֶּךָ) *and sheep of thy pasture*, who have been driven from mountain to hill during the dark and cloudy day, shall be gathered by Thy hand, *that we may give thanks for ever.* Thy praise will we declare to all the families of the earth from generation to generation, that in the blessing and the peace which Thou bestowest upon us, through Thy personal presence, they may be enriched, and that Thou mayst inherit the praises of all the earth.

PSALM LXXX.

I WILL MAKE THEM ONE NATION IN THE LAND OF ISRAEL.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

To Him that overcometh. A witness touching the noble and distinguished. A Psalm addressed to the Gatherer of the tribes of Israel.

1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

This is the intercession of the Holy Ghost in behalf of Israel, and an appeal to Jesus, the Good Shepherd, who gave His life for the lost sheep of their house, that He who hath scattered them in His anger would at the end gather them in His mercy, and establish them in their own land, as in a fold in which to be kept from the enemy's power. The former kings were but as hirelings, who stood not in their places, and thus suffered grievous wolves to enter and destroy the flocks ; but Jesus of Nazareth, THE KING OF THE JEWS, will come forth as their true Shepherd, to feed and to rule over them for ever (Luke i. 33).

Thou that leadest Joseph like a flock. In Holy Scripture, Joseph is sometimes used to represent the ten tribes, as in Amos v. 6, and Zech. x. 6. All Israel is evidently represented under the name of Joseph, doubtless to shew that as he was first brought from captivity to reign over and to save a people, so will they first be released from the Gentile rule, to reign over and to bless the nations of the saved.

Thou that dwellest between the cherubim, shine forth. This is an appeal of the Holy Ghost for the cherubim to return. In the visions of God, Ezekiel sees the glorious cherubim leave the holiest place in the temple for the threshold of the house of the Lord, and thence from the mountains on the east of the city mount up to heaven itself; and finally, he beholds the return of the same to the second temple, after the restoration of the twelve tribes. The Lord Himself will come to this temple with the glory of the living creatures, by the way of the east, whence they departed of old from the prophetic vision. The cherubim in their combined and perfected action represent the glorified Church of Christ, which will then

become the glory of His people Israel, and the whole earth will shine with its lustre.

2. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

This implies that these three tribes, occupying a similar position to that which they had in the wilderness, will march immediately after the cherubim of glory; the symbol of the divine presence. Ephraim and Manasseh will in the end be used to unite their people, whilst Benjamin will divide them into portions, as the Spirit of the Lord recovered from the nations.

3. Turn us again, O God, and cause thy face to shine; and we shall be saved.

Turn us, O Jehovah, to Thyself. Take away all hardness of heart, and move us in all our tribes towards Thyself as the God of our salvation. Return, for Thy servants' sake, the tribes of Thine inheritance. Hide no longer Thy face from us, but shine forth in Thy glory, from the living symbol of Thy divine presence, *and we shall be saved* from all our sins, and recognise Thee in Him whom Thou didst send, but to whom we refused to hearken.

4. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

O Jehovah, God of hosts, how long shall it be until thou ceasest to scatter the power of thine ancient people? O Jehovah, who wast with our fathers, whose children are beloved for their sake, wilt Thou not cause Thine anger to cease towards us, that we may bless Thy holy name? O Elohim, Thou Father of mercy, hear our prayer! O Thou incarnate Son, we look upon Thee whom we have pierced! O Thou eternal Spirit, sanctify and separate us to Thyself for ever! Let not Thine anger smoke against Thy nation, nor be as a cloud to hinder the penetration of its prayer to the ear of Thy love.

5. Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

Thou, in Thy righteous indignation, hast scattered us among the nations for our sins, and we have fed upon *the bread of tears*. Sorrow and affliction have been our portion, and we have been pointed at by the finger of scorn.

Thou hast given us to drink tears in great measure, so abundant has been our grief. We have from time to time been hunted by the nations as the beasts of the field, that they might be enriched by our goods.

6. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

They who were our neighbours would not acknowledge us, and our separation from their customs and usages, and our very name has been the cause of strife, *and our enemies laughed among themselves*, when we claimed to be Thy people, Thy chosen nation. They treated our hope of deliverance as a delusion, and robbed us of our promises to take them to themselves. They have spoken proudly against us, rejoicing in the day of our calamity, and have laid their hands on our substance.

7. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Turn us from these things, O God of hosts; cause them to pass away as though they had not been, that we may forget our sorrows in the abundance of Thy mercy and goodness. Cause the armies of heaven to fight on our behalf (Dan. xii. 1), *and let thy face shine* forth as the rays of the morning sun, following on the night of sorrow; *and we shall be saved* out of the hands of those who hate us, being ignorant of our hopes and our claims.

8. Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

Thou hast brought out Israel, Thy nation, as *a vine out of Egypt*. Thou didst lead us forth into the wilderness by Moses and Aaron, and by Joshua didst drive out the seven devoted nations, to plant this vine in their stead. Thou didst sow wholly a right seed, that it might bring forth fruit unto Thee.

The mind is here led back to contemplate the original purpose of God in separating Israel as a nation from all others on the earth, and thus we see the natural advantage and profit of God's peculiar covenant with it, in the persons of Abraham, Isaac, and Jacob, and more especially with the first, the father of the faithful.

9. Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

Thou preparedst room before it; great was the slaughter of the wicked by the hands of God and men. In many places the inhabitants were well nigh exterminated. The nation without let or hindrance had time *to root* itself *deeply* in the soil, and to grow up before the divine Planter, and its tribes, like branches, *filled the land* of Palestine.

Israel was holiness to the Lord, and the first fruits of His increase, as it is written (Jer. ii. 21), "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate

plant of a strange vine unto me?" Well might He exclaim of the nation of His choice, "What could have been done more to my vineyard that I have not done in it?" (Isa. v. 4).

10. The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

How many neighbouring cities and powers came under the shadow of its protection and blessing! *its boughs were like the cedars of God* (ארזי־אל), wide spreading and stretching forth like hands for the protection of all beneath them. What a remarkable change of figure from the vine to the cedar, to illustrate both rapidity of growth and the power of rule! The princes of Israel were like the boughs of the goodly cedar, full of life and vigour, and were set to protect, from the heat of persecution, those who sought to them for shelter.

11. She sent out her boughs unto the sea, and her branches unto the river.

The nation enlarged itself to its border, and will do so once again at the time of its restoration. *She will send* (תשלח) *out her boughs unto the sea, and her branches unto the river.* From the Mediterranean to the Euphrates was the promised boundary of the holy land. Such is the description of the portion unto which the favoured people of God were chosen. In the following verses we read how far they failed to make their calling and election sure.

12. Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

Why hast thou broken down its defences, by which it was protected from the powers of evil, *so that all they which pass by the way*, who envy her prosperity, may *pluck her.* This the neighbouring nations continually did, because of the people's sins, who had learned to follow the evil ways of the heathen.

God shewed Himself no respecter of persons in judgment: as it is written, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." God took away the defences of the kingdom of Israel, and suffered her enemies to pluck away her princes, as the goodly boughs of the enduring cedar. Because when He looked for judgment, where He expected to find it exercised without respect to rich or poor, behold oppression; and when He looked for righteousness, the deliverance of the oppressed from deceit and violence, behold, He heard a cry of sorrow from such as were cast out without defence or provision.

But glory, honour, and peace to every man that worketh good,

to the Jew first, and also to the Gentile. In the time of the manifestation of the glory of Christ there will be eternal honour and universal peace.

13. The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

The boar out of the wood may well refer to the king of Assyria, who was the destroyer of the ten tribes, and carried them away to his cities, densely populated as a wood with trees: *and the wild beast of the field* to Nebuchadnezzar, who devoured the land, and as the lion withdrew with the prey to his own lair. From this wasting and destruction the nation has never been restored as regards its unity in the twelve tribes. The wild beast is a symbol of him who was first seen in vision by Daniel, coming forth as the enemy of his people, a man of indomitable pride and unbridled passions, who nevertheless had universal dominion over the field of the world.

14. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

For the third time the Spirit makes intercession for the return of the Lord, and for the rising again of Israel from his low and degraded condition.

Long hath he been without a king, without a sacrifice, and without any of those tokens of God's favour towards him by which he was distinguished of old among the nations.

Return; come forth in person, Thou who rulest the hosts of heaven, and workest Thy will among the inhabitants of the earth. *Look down from heaven,* and behold the destruction of this vine trampled under the feet of men. Plant it again in its natural soil, and cause it to flourish before Thee.

15. And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

And protect (וכנה) that *which thy right hand has planted* for the glory of Thy name. Send forth the Son of Man whom Thou hast strengthened with immortality to be the Restorer of Israel, His king, and the Ruler of the earth. What blessing will come to them when the veil being removed from their hearts, they shall know the mind of the Spirit who moved the prophet to utter these words!

16. *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

It is burned with fire. By fire and sword were both the people and the land visited for their numerous sins.

It is cut down, but the root of the nation still remained in the earth for future growth and fruitfulness, in the preservation of the

people and their distinguishing characteristics, and in preventing their absorption into the nations of their conquerors.

They perish at the rebuke of thy countenance; or they perish because of the harshness of Thine aspect towards them. There has been continual chastisement and rebuke, so that, as a nation, they have wasted and pined away in their sins.

17. Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

It is Jesus of whom the prophet here speaks, who claimed this title of Son of Man, when in their midst in the weakness of flesh and blood, in which He was crucified for their sins, He was raised from the dead, and declared the Son of God, with the power of an endless life.

This power of the Almighty continually rests upon Him to fulfil the purpose of the Father; first, for His Church, and then for His brethren after the flesh, who are enemies so long as the whole number of the elect is incomplete. The cry is that Israel may be saved by the Son of Man. He is the man (איש) crowned with glory and honour, the instrument of the Father's might; and He is the Son of Adam (בן־אדם), for He took his nature in becoming flesh and blood with the children of men, and tasted death therein for every one of His sons.

18. So will not we go back from thee: quicken us, and we will call upon thy name.

So, if this man, whom Thou hast chosen from Thy people Israel, take us in hand and hold us under His power, we shall be kept from all future apostasy. We will not go backward, for He will ever direct our steps.

Quicken us. As the second Adam, the quickening Spirit, do Thou keep us alive, and pour Thy blessing upon us, *so will we call upon thy name*, which is above every name on the earth, Jesus of Nazareth, the King of the Jews, Emmanuel, God with us.

19. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

The repetition of the words show the continual and earnest intercession of the Spirit that Israel may be saved, that their hearts may be turned again to Him who loved them, and who gave Himself for them, for, like another Joseph, He will lift up the light of His countenance upon His brethren: He will exalt them to honour, and make them a blessing unto all the earth. "Even so, come, Lord Jesus, come quickly."

PSALM LXXXI.

THUS SAITH THE LORD, I WILL TAKE THE CHILDREN OF ISRAEL FROM AMONG THE GENTILES, AND WILL GATHER THEM, AND BRING THEM TO THEIR OWN LAND.

To the chief Musician upon Gittith, *A Psalm* of Asaph.

To Him that superintendeth the winepress of the wrath of God. Concerning the Gatherer.

1. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

This is evidently a prophecy concerning the restoration of Israel to their God, and to their land, and is expressive of the great joy of their deliverance from the nations.

Shout ye for joy (הרנינו) *unto God our strength.* Though we have said, "Our bones are dried, and our hope is lost," yet the Lord has gathered us together, and reclothed us with new life and vigour: His Spirit from on high hath inspired us to live once again in His sight (Ezekiel xxxvii). Such will be the language of Israel after his restoration. Shout unto Elohim, our strength, for now has His salvation come also unto us.

Make a joyful noise unto the God of Jacob. We will rejoice before Thee for the ingathering of our tribes, according to the joy in harvest, and as men rejoice when they divide the spoil. As the children of Jacob, Thou, O God, wilt bring us back to our fatherland, and replenish us with Thy goodness therein.

2. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

Take a psalm, the psalm of victory, the song of jubilee; sing unto Him who is the Man of War! *Bring hither the timbrel, and the pleasant harp* from the weeping willows of the brooks, and let joyful strains ascend to Him who has done such great things for us. Bring with them the psaltery and trumpets, to assist in celebrating the high praises of God. It is a call for the choir of Israel, the noble band of Levites, and the fourfold order of musicians, to support the sweet singers thereof.

3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

Blow ye in the new moon with the cornet (שופר). Let the trumpet of Israel answer that of the archangel, that "from one new moon to another, and from

one sabbath to another, all flesh may come to worship before me, saith the Lord" (Isaiah lxvi. 23)—that Israel, as a tree of life, may yield her twelve manner of fruits with their leaves, for the blessing and healing of the nations. It will be a solemn feast day, the monthly assembly of which Jesus will not weary, for then will they offer to the Lord an offering in righteousness.

4. For this *was* a statute for Israel, *and* a law of the God of Jacob.

This was a statute for Israel; and for those who will eventually prevail with God and with men; and a judgment (משפט) of the God of Jacob—of Him who hath prevailed to supplant the power of the devil, the world, and the flesh, that His people might go free. The trumpet will be blown in full assurance of faith, in the joy of hope fulfilled, in brotherly kindness towards the tribes, and in charity towards all men, that both rulers and people, and all their sacrifices, may be sanctified by a statute, according to the judgment of the God of Jacob, who, in the Son of Man, will sit on His throne for ever.

5. This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.

This he ordained in Joseph, a type of Him who should come as the Saviour and Feeder of His people, and the minister of blessing to the world. The sons of Jacob were under the rule and guidance of Joseph, *for a testimony* of that which should be spoken hereafter, when the Lord, who, though despised and ignored of His brethren, will yet reveal Himself to them as their ruler, preserver, and guide. *When he*, who is greater than Joseph, *went out* over *the land* (על־ארץ) *of Egypt*, in that memorable night in which Israel was delivered from the destroying angel, and prepared for their final exodus; then was prefigured that future and mightier deliverance of the tribes from all the nations of the earth.

I heard a lip (שפה) *which I knew not.* Israel heard the voice of God, and knew it not. But when the Lord shall take away the veil from his heart, and cause the scales of darkness to fall from his eyes, he will acknowledge this as concerning the reading of Moses and the prophets, and say, I heard a language read in the synagogue which I understood not.

6. I removed his shoulder from the burden: his hands were delivered from the pots.

I removed his shoulder from the burden of Egypt. So, too, will He remove from them the yoke of servitude, and they will be the lords of the earth. The government of the world will rest upon the shoulders of the Lord as

the Son of David, and He, as King of the Jews, will share it with His brethren according to the flesh. Then will be fulfilled the prophecy, that the remnant of the nations will take hold of the skirt of Him that is a Jew, and claim His protection as their Kinsman and Redeemer.

He will deliver the hands of Israel from the pot (מדוד), from the burden basket carried by the slaves, from all servile work, and they shall become a nation of kings and priests.

7. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

Thou calledst in the time of distress (בצרה), *and I delivered thee; I will answer thee* (אענך) *in the hiding place of thunder.* As His terrible voice was heard in the thunder of Sinai, and His presence felt in its stillness from the pillar of cloud by day, and of fire by night, even so will God manifest Himself both in wrath and in mercy, when He appeareth in Jesus Christ, who with His risen saints will be the antitype of the cherubim with the terrible crystal above them, the symbol of His purity into which flesh and blood cannot enter. From the secret place of thunder, in which God will dwell in the might of His power, He will speak from time to time.

I proved thee at the waters of Meribah, when He stayed their murmurings, and shewed that He was of a truth in their midst. He called it the waters of Meribah, or strife, because the children of Israel strove with the Lord, who was sanctified in them, that water symbolizing Christ, for whom, although in rebellion, they thirsted, even as they do now, and the Lord in due time will again be sanctified in their eyes (Ezekiel xxxix. 27; Mal. iii. 4-12). According to the prophecy of Moses, His Urim and Thummin shall be with His Holy One. When He who is the true High Priest is with them, and shall sit as such upon His throne, all the people shall be made holy unto Him.

8. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

Hear, O my nation. In all paternal affection He calls them as subjects into the presence of their King, and exhorts them to attend to His words Hear, O my nation (עמי), whom I have separated to Myself from all others; *I will testify unto thee, O Israel, if thou wilt hearken unto me.* How often would I have gathered thee together unto Me, as a hen gathers her brood under her wings, but ye would not!

9. There shall no strange god be in thee; neither shalt thou worship any strange god.

There shall be no strange god in thee, neither in thy land, nor in thine heart; *neither shalt thou worship any strange god.* This command is equally against superstition, will worship, and covetousness, which is idolatry.

10. I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

I am Jehovah thy God, which brought thee out of the land of Egypt, by My own power; and I am able to keep thee from all thine enemies within and without, if thou wilt hear My voice in Him who is the Prophet like unto Moses.

Open thy mouth wide, and I will fill it; you shall find that you are not straitened in Me, but in yourselves, through your own stubbornness and unbelief.

11. But my people would not hearken to my voice; and Israel would none of me.

But my nation (עמי) *would not hearken unto me*, though I sent unto them My prophets, "rising early and sending them," and finally, they refused to hear Mine incarnate Son, and the testimony of My Spirit in their midst.

Israel would have none of me. They put God far from them when He came to dwell among them, counting themselves unworthy of eternal life.

12. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

So, not hearkening to My voice, and rejecting My presence in their flesh, *I gave them up to their own hearts' desire, to walk in their own ways.* They rejected Me, their King and their God, and would not have Me to rule over them. They walked not in the light of My Word, but in their own counsels of vanity and deceit, taking My word out of My mouth, and interpreting it for themselves. Thus they departed from Me, the living God, and provoked Me to send upon them My sore judgments.

13. Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

Oh that my nation (עמי) *had hearkened unto me, and Israel had walked in my ways!* God here acquits Himself of all blame, and how earnestly does He desire the welfare of His ancient people. They would have kept their place had they been willing to hear and to walk in His ways.

14. I should soon have subdued their enemies, and turned my hand against their adversaries.

This shews that if they had only obeyed Him, all would have gone well with them. They would have driven back their enemies, and prevented them from taking possession of the land. Had they turned with their whole hearts to God, He would have been with them.

This He will shew in the day of their restoration, when they will justify God for having suffered the adversary to smite and to subdue them.

15. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

The haters of the Lord shall submit (יכחשו) *themselves to him.* When Israel returns and acknowledges the Lord in Him whom He hath sent, He will subdue all under them, and *their time shall endure for ever.* Their loyalty to their King will know no end.

16. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

He should have fed them also with the fatness of the wheat; the natural ever symbolizes the spiritual. Man lives not by bread alone, but by every word of God, especially by His Word incarnate. By Him He would have sustained them as the true bread from heaven, and will yet at their restoration reveal Himself to them.

And with honey from the rock should I have satisfied thee. The rock is a symbol of Christ, and the honey out of the same the sweet consolations of His holy Spirit. When the rulers of Israel shall say, "Blessed is He that cometh in the name of the Lord," they will remember these things in all humility, and under the sense of His goodness will indeed shout aloud, and testify that salvation belongs unto God, and that His blessing at last rests upon His people.

PSALM LXXXII.

THE PRINCE OF THE KINGS OF THE EARTH.

A Psalm of Asaph:

A Psalm for the Gatherer.

1. God standeth in the congregation of the mighty; he judgeth among the gods.

This is evidently a prophetic warning to all rulers, that they must give in their accounts to Him, who observes all their works, and will reckon with them accordingly as King of Kings and Lord of Lords. *Elohim* (אלהים) *standeth in the congregation of* El (אל), *God in Christ will stand in the congregation of the mighty*, even in the midst of His saints raised from

the dead, clothed in the garments of immortality, and girded with the girdle of everlasting faithfulness. They will compose the assembly of the mighty God (אֵל). *He judgeth among the gods.* They who are now in power will know Him as Judge when He cometh with His saints, the future kings and priests of the earth. Although they may not fear Him now, they will then be compelled to bow before Him. God knoweth all that is transacted in high places, and in mercy and judgment He is controlling all to one event, even to the advent of His Son, but the time of His personal judgment is not yet.

2. How long will ye judge unjustly, and accept the persons of the wicked? Selah.

This is His word to every one in authority. *How long will ye judge unjustly?* how long will ye cause perverse judgment to proceed? How long will ye hold the balances of deceit, *and accept the persons of the wicked?* How long will ye countenance evil doers? How long shall they tread your palaces without rebuke, and continue in honour and majesty?

What a description of all earthly rule until now! Well may all the monarchies of the earth be symbolized by wild beasts in their cruelty and violence.

3. Defend the poor and fatherless: do justice to the afflicted and needy.

For this reason we should cry for the coming of the Lord the King. For this all kings and persons in authority are held responsible. To judge and *defend the poor and the fatherless* who have no helper; those whom men despise, and who are without the means to obtain justice. God is the defender of all such, and the poor and the orphan should be the care of rulers; yet how many have they rather impoverished by their ambitions and cruel wars? how many have been bereaved by those who should have succoured them in their need? If, however, the afflicted be comforted and the needy be justly dealt with, they will be jewels in the crown of every such ruler, in the day when He standeth before the judgment seat of Christ.

4. Deliver the poor and needy: rid *them* out of the hand of the wicked.

Deliver the poor; hold not the sword of power in vain. Let there be no want of wise and prudent administration, or the means for its supply. Above all, let not the covetous grind the faces of the poor, and by fraud keep back their hire, or rob them of their well-earned reward.

5. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

Alas! *they know not* wherefore power is given, and thus use it for their own honour and glory, and the gratification of their desires. This abuse of power is manifested in all from the least to the greatest.

6. I have said, Ye *are* gods; and all of you *are* children of the most High.

I have said, Ye are gods (אלהים Elohim); *and all of you are sons of the most High.* He puts His own name upon them that they might manifest the paternal justice of the Father, the redemption of the Son, and the comfort of the Holy Ghost; and still further, that they might be the ministers of His good providence. It is worthy of our attention that this was the passage of Holy Scripture quoted by our Lord when He claimed to be the Son of God, and the Jews were ready to stone Him. "Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came" (for it was to the rulers of Israel that it was sent by the prophets), "and the scripture cannot be broken," (that is, as regards the purpose of God in giving dominion to man); "say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The words will also be verified in the resurrection, when both the Name and the Power will be made manifest in the righteous, who have ruled themselves and others in the fear of the Lord.

7. But ye shall die like men, and fall like one of the princes.

But, through your unfaithfulness and perversion of authority and judgment, *ye shall die like Adam* (כאדם). For your disobedience to the Word of the Lord ye shall fall from heaven like Satan, one of the princes of God. Thus shall perish all who, in the pride of their own will, have disobeyed God, and done evil on His earth. As Satan was cast out of heaven, and man out of Paradise, so will all who follow their example be removed from excellent honour and majesty in the kingdom of the just.

8. Arise, O God, judge the earth: for thou shalt inherit all nations.

This is the cry of the Holy Ghost to the Lord Jesus, who is seated at the right hand of the Majesty on high, bidding Him to arise from His Father's throne, and come down to the earth, that He may occupy His own, as Son of Man, and Judge of all. *Thou, O God* incarnate, *wilt inherit all the Gentiles*, and wilt pour out Thy Spirit upon all flesh.

All the judges of the earth must give way to Christ the Lord, that He who abideth God for ever may inherit all nations. To whom with the Father and the Son be ascribed equal majesty and undivided glory, world without end. Amen.

PSALM LXXXIII.

I HAVE A LONG TIME HOLDEN MY PEACE; NOW WILL I CRY, I WILL DESTROY AND DEVOUR AT ONCE.

A Song *or* Psalm of Asaph.

A song of judgment. A Psalm concerning the Gatherer.

1. Keep not thou silence, O God: hold not thy peace, and be not still, O God.

It is the cry of the Holy Ghost again for the coming of the Son of Man, that the Lord Himself may descend with the voice of the archangel, and with the trumpet of God.

Keep not thou silence, O God. Withhold not Thyself as the Word of God. *Hold not thy peace.* Let every eye see Thee, and every ear hear Thee. Be not inactive or unheeding, but come down from the heavens, and speak in Thy terrible majesty, as Thou didst from Sinai of old.

Be not still in the heavens, whilst the confederacies of evildoers triumph in their wickedness.

2. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

For, lo, thine enemies make a tumult, like the raging waves of the seas, under the influence of the prince of the power of the air.

And they that hate thee, the ten infidel kings with their armies, *have lifted up their head,* even Antichrist, to whom they have given their power and strength. Come down, then, O Lord, and set up Thy kingdom according to Thy promise.

3. They have taken crafty counsel against thy people, and consulted against thy hidden ones.

In two ways will they manifest their enmity and hatred; *they will take crafty counsel against thy nation* (עמך) Israel, like Pharaoh of old, to subdue it to themselves, *and they will consult* (ויתיעצו) *against thy hidden ones,* who will have been removed, and thus will escape the

terrible things of the last days. They who keep the word of His patience will be kept from the hour of temptation, and the time of the great tribulation. Redeemed from the earth and from among men, they will be hidden with the Lord, and prepared to come with Him to execute the judgment that is written (Rev. ii. 26 ; xiv. 4).

4. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

They have said concerning Israel in times past, and will say, even to the end, *Come, let us cut them off from being a* separate *nation* on the earth. All are equal before God. Let us blot out the name of Israel from our books, that it be no more remembered. Let the very name implying that "God is ruler" be blotted out from the minds of all men. When the Church of the faithful is removed, what deadly hatred will be manifested by the devil against the purpose of God in Israel, converted to the Lord, and obedient to their king !

5. For they have consulted together with one consent: they are confederate against thee:

For they have consulted together with one consent, with one heart, and with one mind, to accomplish their wicked purposes. *They are confederate against thee.* They will make a covenant, but it will be against the Lord and His Christ, a covenant with the second death, and an agreement with the lower world, the lake of eternal misery.

6. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

First, *Edom,* the men of blood and violence, will gather together in their strength, having despised their heavenly birthright, and sold it to the enemy for present advantages.

Secondly, *the Ishmaelites,* who mock at spiritual things, and laugh at the future heir of the world—the archers who shoot out from their lips bitter words of pride and contempt against the righteous.

Thirdly, those *of Moab,* the lawless children of incest, who set aside God's ordinance—the exceeding proud ones, the chief of the strength of Antichrist.

Fourthly, *the Hagarenes,* or wanderers, those who having turned away from God ally themselves to the enemies of His people.

7. Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

Fifthly, *Gebal,* the border-men, the men who displace boundaries, who remove the ancient landmarks, figurative of those who destroy establishments, the transgressors.

Sixthly, *Ammon,* the hater and destroyer of Israel, represents, as the name signifies, those who belong to the people, who claim for themselves the source of all power, and say they rule by the people, whose voice is the voice of God.

Seventhly, *Amalek,* the leader of the nations to war against God and His people. The perfecting of his sin will be seen in his followers, whose destruction will be eternal banishment from the presence of the Lord, and from the glory of His power. As the man of war, he will have in him the spirit of defiance, which the enemy will use to defy therewith the Lord and His Christ.

Eighthly, *Philistia,* the old enemy, uncircumcized both in heart and lips, whose hatred is from the birth against the people of God, and who has known no change. The Philistines well represent those who tread under foot the holy ground, having emigrated, as the name signifies, from other lands. Those who having usurped possession, will fight for their boasted rights. They may call them rights of conquest, rights of men, or by any other name; yet will such be found in the ranks of the enemy helping forward the work of Antichrist.

Ninthly, *the inhabitants of Tyre,* the merchantmen, who think that gain is godliness. The commercial men, who build upon the rock of their own strength, and thus despise the rock of Israel.

8. Assur also is joined with them: they have holpen the children of Lot. Selah.

Also Assur (whose organic root is אֵ־שׁוּר), the hero worshippers, who worship the beast and his image, and look to the first as their king and their god; these also will lead their followers to destruction. *They have holpen the children of Lot,* mentioned above. Whatever historical fulfilment these words may have had, they still furnish a type of the last fearful confederacy of the ten kings under Antichrist, who will seek to root out the name of Christ from the earth, and to take possession of His throne (Rev. xvii. 12).

Selah. Let all the kings and judges of the earth be wise, and kiss the Son, for if they submit not to Him, they will be found among the evildoers, and will perish from the way.

9. Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:

In this description the Holy Ghost employs several historical figures to shew how severe and exterminating God's judgments will be, for in the cutting off of the wicked will these words be fulfilled.

Do unto them as unto the Midianites, concerning whom God commanded Moses saying, "Avenge yourselves on the Midianites," whose king, assisted by the prophet Balaam, had been a snare unto his people (Numbers xxxi. 2; Rev. ii. xiv.). Also, in after time, Moab was defeated with great slaughter by Gideon and his valiant men, when with a mighty multitude he threatened to destroy Israel. They were smitten with a kind of madness (Judges vii. 22-25). Isaiah uses this figure to describe the judgment which shall come upon those who put the yoke upon His ancient people; the staff on which they lean will become the rod of their oppression, yet He will deliver Israel as in the day of Midian (Isaiah xi. 4). Again, He says that the Lord will stir up a scourge for Antichrist according to the slaughter of Midian at the rock of Oreb (Isaiah x. 26).

As to Sisera, whose host was totally defeated, so that not a man was left, he perished ignominiously by the hand of a woman as he slept in apparent security. *And as to Jabin,* the king of Canaan who reigned in Hazor, the captain of whose host was Sisera, he by this judgment lost the head of his army, and the pride of his power.

At the brook, or stream, *of Kison.* Thus exclaims the prophetess in the song of the Spirit: "The river of Kishon swept them away, that ancient river, the river of Kishon. O my soul, thou hast trodden down strength." So will it be at the time of the end. The risen saints, who, as the sons of the resurrection, will be as the stars of the morning, will fight against him of whom Sisera was but the type, even against the last head of the Gentiles; as it is written: "So let all thine enemies perish, O Lord."

10. *Which* perished at Endor: they became *as* dung for the earth.

Endor, on the west of Jordan, belonged to the half tribe of Manasseh, and the Midianites encamped against them around Endor. So great was their slaughter that their bodies became as manure to feed the earth, and the means of its future abundant fruitfulness. This passage may also refer to the slaughter of the enemies of the Lord, even in the time of Joshua.

11. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

Make their nobles like Oreb and like Zeeb. The first was slain upon the rock Oreb, and Zeeb at the wine-press of Zeeb, whence their heads were brought to Gideon. The black raven is the signification of Oreb, and Zeeb is the wolf who ravined for the flesh of Israel as his

prey ; but each found in the rock, and in the winepress, the place of his destruction. And *all their princes as Zebah and as Zalmunna*, who were afterwards pursued and discomfited by Gideon, because they had slain his brethren, the sons of his mother, "each one was as the son of a king." Zebah, that is, "sacrifice," sought to take the children of Israel and make a great slaughter, but he himself fell by the avenging sword, the sword of the Lord and of Gideon. Zalmunna, or one denied protection, was abandoned by his hosts, who were killed as they fled. He was abandoned by God and man; so will it be with the kings of the earth, who shall fight against His people, and invade His inheritance.

12. Who said, Let us take to ourselves the houses of God in possession.

This is the secret of the sin of the wicked. *They have said, we will inherit for ourselves* the substance of the habitation of God. His right shall be altogether superseded by our own. But the Lord will take pity on His people, and will come down and fight for His land.

13. O my God, make them like a wheel; as the stubble before the wind.

O my God, who dwellest between the cherubim, *set them* (שיתמו) *like a wheel*, which by its own impetus is carried onwards to destruction. *Let them be as stubble before the wind*, having no power of resistance when carried along by its force ; so let the Spirit of Thy mouth drive them away to their place.

14. As the fire burneth a wood, and as the flame setteth the mountains on fire;

As a fire burneth a forest (יער), however thick the trees may be, and soon makes an end of the same, changing all to waste and desolation, *and as the flame setteth the mountains on fire*, so wilt Thou destroy all those who fight against Thee and Thy people.

15. So persecute them with thy tempest, and make them afraid with thy storm.

So persecute them, O God, *with thy tempest*, in which will be seen the manifestations of Thy wrath.

And make them afraid with thy whirlwind. Let the mighty power of Thy Spirit trouble them, so that they will utterly perish from Thy presence.

16. Fill their faces with shame; that they may seek thy name, O LORD.

Fill their faces with shame. This refers to the remnant who shall escape destruction, and who, heartily ashamed of their wickedness, will seek to hide themselves from the wrath of the Lamb. This Thou wilt do,

that they may seek thy name, O Jehovah, as the same is revealed in Jesus Christ, Thy King over all the earth.

17. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

Let them be confounded and troubled for ever; yea, let them be put to shame, and perish everlastingly from Thy presence and from the glory of Thy power!

18. That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

By His judgment Christ will be known in all the earth, whose kingdoms He will take under His government. His name will be acknowledged as the name of Him who was, and is, and evermore will be revealed in flesh. All things will be seen under His feet, a new earth will rejoice under the blessed influences which will expel for ever the effects of the curse, so that not a vestige shall be seen, or a shadow of it left, for all the former things which sin brought in upon the world will be put away, when God over all, blessed for evermore, will be revealed in Jesus Christ.

PSALM LXXXIV.

IF WE SUFFER, WE SHALL ALSO REIGN WITH HIM.

To the chief Musician upon Gittith, A Psalm for the sons of Korah.

To Him that has power over the winepresses of wrath. A prophetical Psalm concerning the sons of Him who was shorn of His dignity.

1. How amiable are thy tabernacles, O LORD of hosts!

The Son of God looks from the literal to the spiritual, and contemplates in His vision the tabernacles, or places which Jehovah will occupy with His presence. First, the risen saints beloved of His Father, and crowned with His eternal blessings, will dwell with Him, and will manifest His glory. Secondly, as in the vision of Balaam, God will behold neither iniquity in Jacob, nor perverseness in Israel, because Emmanuel will be with them. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel" (Num. xxiv. 5). This was the twofold joy set before the suffering Saviour, as Son of God

and King of Israel. The Father is addressed as Jehovah of hosts, Creator and Ruler of angels and men.

2. My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

My soul longeth, yea, even fainteth for the courts of Jehovah: my heart and my flesh crieth out for the living God; even thine altars, O Jehovah of hosts, my King and my God. The words concerning the sparrow, and the swallow in the verse following, are evidently parenthetical; and, moreover, would be historically incorrect, if applied to the altar, for such creatures were not allowed to make their nests either at the brazen or the golden altar.

He calls for the living God as one who parched with thirst calls earnestly for refreshing water. His human soul, in all His afflictions, longed for the courts of the heavenly mansion. His heart yearned to pass from sorrow to peace, and His flesh sought to be freed from the bondage of mortality.

3. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

The Lord said: "The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." *The sparrow findeth a house* for hatching her young, *and the swallow* build-eth *a nest;* but He was not permitted to have any dwellings for His disciples, save as they occupied them when hidden from observation, the world not deeming Him worthy either of home or of honours.

More precious than any whole burnt offering, more pleasant than any sweet fragrant gum, was the offering up in the Holy Ghost of the whole being of manhood, in the person of the blessed Lord and Saviour Jesus Christ.

4. Blessed *are* they that dwell in thy house: they will be still praising thee. Selah.

This is a prophecy concerning His Father's house with many mansions, of which He said to His apostles, "I go to prepare a place for you." And when this work of preparation is accomplished, He will come again, and receive His people to Himself, that where He is, and as He is, they may be also.

O the eternal blessings (אשרי) of those who shall inhabit Thy house, Thy glorious dwelling place, who, though pilgrims and sojourners here on earth, abide for ever in Christ and He in them. *They will still* uninterruptedly *praise* Him for His glorious majesty.

5. Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them*.

Blessed is the man, the second Adam, the Lord from heaven, *whose* eternal *strength is in thee*. Therefore Thou hast made Him a life-giving spirit to a many as Thou hast given Him. *In whose heart are the ways and issues of life*. All have their origin in Him, who ever supplies Himself from the Infinite to give to the finite, and through the latter reveals Himself as the means of grace to man, of whom He is the head.

Selah. Let all look to Him to be rescued from the ways of death, which the first Adam hath opened up for us to walk in. Every form of sin is a path of death, and every form of righteousness is a way of life in Christ Jesus the Lord.

6. *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

Who passing through the valley of Baca (הבכא), of sorrow and weeping, *make it a well*, or spring; so Jesus passing through the same, caused the Holy Ghost to spring up therein as living water, to refresh all who should follow Him. His blessing, as the former rain (מורה), came down upon those who were not ashamed to walk in His footsteps of humility; He filled the humble as pools are filled to overflowing.

7. They go from strength to strength, *every one of them* in Zion appeareth before God.

They thus *go from strength to strength*, or, as it is well paraphrased by the apostle, we all go on from company to company (מחיל אל־חיל), with open face, beholding as in a glass the glory of the Lord, and are changed into the same image from glory to glory by the Spirit of the Lord; so that when the last company shall be gathered, and the mystery of godliness finished, *He shall be seen* (יראה) *with them before God in Zion*, when He cometh thither as the Redeemer of His people Israel.

8. O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

This is the intercessory prayer of our Lord Jesus Christ to His Father, as Jehovah Elohim (יהוה אלהים), Lord of the armies and hosts of heaven and of earth, who will eventually prevail, and not only set His glory above the heavens, but cover the earth with His praise. He, as the God or strength (אלהי) of Jacob, will then fulfil His heart's desire for the salvation of Israel.

Selah. Mark this, O Gentiles, and be not high-minded, but fear.

9. Behold, O God our shield, and look upon the face of thine anointed.

This is the prayer of the faithful who uplift the Lord Jesus before the Father as their shield and protection.

Look upon the face of thine anointed, or upon Thy Messiah, who is our Representative and Mediator. See our defence in Him as the Head of His body the Church, and do Thou draw that Church out of the world to Him, and send Him to be the glory of His people Israel.

10. For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For a day in thy courts is better than a thousand elsewhere; for what is all without Thee, but vanity and vexation of spirit. No one knew this truth so fully as did the man Christ Jesus.

I had rather be a doorkeeper in the house of my God, or I have chosen to be at the threshold (הסתופף) in the house of My God, *rather than to dwell in the tents of wickedness;* wherein Satan ruleth in the hearts of the children of disobedience. How truly was this exemplified in the Lord, who, as a man of Judah, was not permitted to enter the holy place, still less the holiest; but, though the Lord of the temple and the true High Priest, was sent with shame without the camp to offer the true and sufficient sin offering, and antitypically to fulfil all the other rites ordained under the law. He thus became the door of entrance to the heavenlies, and the keeper of that which stood without, even manhood, which He took up into union with Himself, that with it He might make a new and living way into the holiest of all.

11. For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

For Jehovah Elohim, in the person of His Son incarnate, *is a sun* to give light and blessing to the universe, *and a shield* and protector of all who put confidence in Him.

The Lord (Jehovah) will give grace and glory, and *he will withhold no good thing from those who walk uprightly* before Him. Herein is a prophesy of His two Advents of grace and of glory. At His first Advent He came into the world full of grace and truth. He made way for the promulgation of the Gospel of the grace of God in the declaration of the forgiveness of sins, that sinful men made upright by Him might be prepared for His second Advent in glory. He first gives grace which, when not received in vain, He will reward with the fellowship of His glory. In the kingdom He will remember those who have

walked uprightly; nothing will be refused to those who have put their trust in Him. Men will then look upon all things restored to a good estate, and nothing will offend them in body, soul, or spirit.

12. O LORD of hosts, blessed *is* the man that trusteth in thee.

O Jehovah of hosts, what blessings (אשרי) *thou bestowest on that man*, who is the firstborn from the dead, *who* continually *confides in thee*, and is without darkness or perplexity, whose Spirit is ever in communion with Thee, whose mind is clear as the heaven without a cloud, and whose flesh with all its senses rejoices in the living God.

PSALM LXXXV.

THEN WILL THE LORD BE JEALOUS FOR HIS LAND, AND PITY HIS PEOPLE.

To the chief Musician, A Psalm for the sons of Korah.

To Him who is the Victor. A Psalm for the sons of the Mourner.

1. LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

In the vision of God, the prophet beholds the land of Jehovah, under His smile, bursting forth into beauty and fruitfulness; the holy land redeemed from the curse, and everything on it living in harmony and peace, nothing hurtful nor destructive, either in the heavenly influences or in its earthly productions. His favour will first be shewn to the land of Canaan in its redemption from the curse. It will have the pre-eminence in the times of the restitution of all things.

Thou hast brought back the captivity of Jacob. He speaketh as though it were already accomplished; this is the manner of the prophets, for God is able to fulfil the word sent forth from His mouth, and the time will come when the descendants of Jacob shall no more be held in captivity by the nations, but in perfect freedom shall serve their King in their own land.

2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

Thou hast forgiven the iniquity, and the perverseness, *of thy nation.* Thy people will at the end acknowledge Him whose blood was shed for the remission of their sins.

Thou hast covered all their sins of unbelief and hardness of heart with Thy righteousness; they have renounced their own, which is of the law, and have received Thine, through Him who has ever been "the Lord our righteousness."

Selah. Lift up the heart, and pray that Israel may speedily be saved.

3. Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

Thou hast taken away all thy wrath, which in times past did come upon them to the uttermost. Then shall Israel say: *Thou hast turned away from the fierceness of thy wrath;* O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me (Isaiah xii. 1). With great mercy, and with everlasting kindness, will He gather the tribes of Jacob.

4. Turn us, O God of our salvation, and cause thine anger toward us to cease.

Yet, for all this, He will be inquired of by the house of Israel to do these great things for them. He will reveal Himself to them as their pierced Lord, and will pour out upon them the spirit of supplication, and this will be the form of their penitential prayer: *Turn us, O God of our salvation.* They will pray to be wholly converted to the Lord, that He may save them from the sins of many generations.

Cause thine anger towards us to cease in the destruction of our enemies (Isaiah x. 25). Israel in that day will say as one man, O Lord, according to all Thy righteousness, I beseech Thee let Thine anger and fury be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproof to all that are round about us.

5. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

They will see that their great sin is worthy of eternal condemnation, and will cry out accordingly under its burden, and will beseech the Lord with many tears, not to remember it any more.

Wilt thou draw out thine anger from generation to generation, and follow us as an enemy? With the sense of their well-merited punishment, the comfort of forgiveness will flow into their souls, and

they will say: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of his heritage" (Micah vii. 18). He retaineth not His anger for ever, because He delighteth in mercy. They shall see the fulfilment of the times of the Gentiles to be the beginning of mercy to them.

6. Wilt thou not revive us again: that thy people may rejoice in thee?

Wilt Thou not turn to us in Thy favour, and keep us alive before Thee as Thy nation? Renew Thy covenant, and take away sickness from us, that we may live in Thy sight. *Wilt not thou revive the heart of thy* contrite *people that they may rejoice in thee.* That the voice of Jesus, the Bridegroom, the voice of His Anointed, the Bride, may say to them: Praise ye the Lord of Hosts, for the Lord is good and His mercy endureth for ever to those who bring the sacrifice of praise into the house of the Lord (Jer. xxxiii. 11).

7. Shew us thy mercy, O LORD, and grant us thy salvation.

First, they will be shewn His mercy in Christ Jesus, and then shall His salvation be given to them. He will hear and answer their prayer, causing them to return to their own land as an everlasting possession.

8. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

The Son waited upon the Father, in whose hand are the times and seasons, and His ear is ever open to the intimation of the fulfilment of His purpose.

He will speak peace to his people, when they shall return with penitence to Him, and in their peace the nations will be blessed. *And to his saints*, whom He will separate to Himself from the wickedness of the nations, that they may believe and be purified in Him at His revelation as the Saviour of the world. But let all who receive His blessing, and are separated to Him in the earth, beware, lest when the devil is loosed they listen to his deceit, and turn again to folly (Rev. xx. 7).

9. Surely his salvation *is* nigh them that fear him; that glory may dwell in our land.

This will be the utterance of the children of Israel in the day when they are brought nigh unto their King; whence they shall know that in Him is salvation, they shall reverence His holy name, and the glory of Jesus shall dwell in their land, for He will come and inherit His throne in the land of Israel, when He will appear as the King of glory, and all shall be eye-witnesses of His majesty.

10. Mercy and truth are met together; righteousness and peace have kissed each other.

It will then be seen *that mercy and truth have met together*, not only in Christ Jesus, but in His ancient people. The mercy of forgiveness, and the truth of salvation in token of reconciliation, and they will enter into an everlasting covenant, never more to be separated.

11. Truth shall spring out of the earth; and righteousness shall look down from heaven.

Truth shall spring out of the land; the Word of truth will take effect and produce those changes predicted by the prophets; whatsoever place shall be trodden under foot of Him who is the Truth incarnate, shall become glorious, and not only so, but it shall become as the garden of Eden, and in due time the paradise of God. *Truth* (אמת) derived from Amen, one of the names of Christ, who in the truth of our nature sprung out of the grave, and manifested thereby the power of an endless life; the assurance not only that His dead body the Church shall arise, but those also of the faithful dead of the children of Israel, that together they may be made perfect in their respective states of blessedness. Then righteousness in the person of the Father, will look down from heaven, and again see all things very good, and the world shall know that He hath sent His Son to be its Saviour. Thus shall the Truth bring life and immortality to light out of the dust of the earth.

12. Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

Moreover, the Lord will bestow goodness, He will cause all parts of His creation to yield that which is good. No poison, no decay, no death, all will be incorruptible and undefiled in the inheritance of the Son of God; *and our land*, saith the children of faithful Abraham, *shall yield her increase*, as promised by God. There shall be the tree of life, and all other trees of the land yielding their precious fruits and sweet odours; but neither wilderness, nor ravenous beast. Every valley shall be exalted, and every mountain and hill laid low. A fruitful plain from Geba even to Rimmon.

13. Righteousness shall go before him; and shall set *us* in the way of his steps.

As righteousness went before the Lord Jesus to prepare His way in the flesh, to prepare men for the reception of the incarnate Son of God, by which means many were turned to the Lord their God, so before His second Advent, the great and terrible day of the Lord, will He send Elijah the prophet to restore all things, and to turn the heart of the fathers to the children, and the children to their fathers.

So shall the Light of Israel break forth on the morning of the resurrection, and his health shall spring up speedily, for "a nation will be born in a day." It shall come out of the womb of darkness into the light of eternal glory, and thus His righteousness will again go before Him, and the glory of the Lord Jesus will be His reward. Israel will walk in the land in all uprightness of heart and purpose before Jesus their King, and will then truly manifest in the flesh the theocracy of the living God.

PSALM LXXXVI.

HEREAFTER YE SHALL SEE HEAVEN OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING UPON THE SON OF MAN.

A Prayer of David.

A Prayer of the beloved Son of God.

1. Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

Who is this that prayeth in His own name, and entreats His Father, in His love to man, to incline unto Him, and to answer all His petitions in behalf of poor humanity, into the fellowship of whose poverty and need He had voluntarily come to redeem it from its low estate? It is the person of the eternal Son of God who speaks, who of the substance of His mother took the flesh of Eve, and was the heir of Abraham, and the seed of David.

2. Preserve my soul: for I *am* holy; O thou my God, save thy servant that trusteth in thee.

Preserve my soul; for I am holy. In being as man, He could claim preservation and salvation of His Father. No other man could dare to put forward holiness as a plea for acceptance, but the Man who was Jehovah's fellow, and who at the same time, by virtue of His fellowship with our nature, could present it holy in the Father's sight.

O thou my God, My strength, from whom as My Father I derive all that I have, *save thy servant,* now existing in the fellowship of man's nature, who has thus humbled Himself for his salvation; for

I always confide in Thee for the fulfilment of Thy Word, and for the communication of Thy Spirit.

3. Be merciful unto me, O Lord: for I cry unto thee daily.

As the representative of all flesh, and the recipient of its punishment, He daily besought the grace of the Father, crying unto Him in earnest supplications, and His voice was heard. What voice, indeed, could be so pleasing in His ears as that of His incarnate Son, who presented the burden of all flesh before His throne?

4. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

Rejoice the soul of thy servant. What service was like unto His, and what work could be so acceptable in the sight of the Father, to whom He looked to gladden His human soul, in receiving Him as the worthy sacrifice on our behalf?

5. For thou, Lord, *art* ready to forgive; and plenteous in mercy unto all them that call upon thee.

None knew the goodness of the Father as the Son who dwelt in the bosom of His love from all eternity, and from whom He came to declare His forgiveness by the remission of sins through the shedding of His blood. *God is plenteous in mercy*, and giveth no scant measure, but with princely liberality bestows His blessings upon all who call upon Him in sincerity and truth.

6. Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

Again, as a Priest presenting His most worthy sacrifice, He pleads in His own name for the accomplishment of the will of God, and lifts up *his voice of supplication*, that the mercy of the Father might find a way through the sprinkling of His blood, for the righteousness of God to visit the hearts and consciences of sinful men.

7. In the day of my trouble I will call upon thee: for thou wilt answer me.

His *day of trouble* was during the time of His abode in the flesh. But when His soul was distressed, and tossed to and fro as the waves by the wind, He knew that His appeal to the Father would be answered in every hour of trial, and as the Father heard Him, so doth He hear His Church, the company of the faithful who call upon the name of the Lord.

8. Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

Among the gods (the Elohim באלהים), the principalities and powers in the heavenlies, *there is none* equal to Him, for He created all and sustains them in their places. The chieftains of the armies of

heaven are under His control, and even to the fallen angels He says: Hitherto shall ye go, and no further; your power is limited, and your times are appointed. He is above all.

Neither are there any works like unto thy works. Angels and men can only work according to the measure of their created powers, and herein is their inferiority made manifest. God alone in His working is almighty. In His oversight He is omniscient. None can equal His power of redemption from sin and death, and His deliverance of His creation from the malice of the devil.

9. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

What work is like this, to subdue the whole world to Himself, that He may be all in all? *All the Gentiles* (כל־גוים) *whom thou hast made shall come and worship before thee, O Adonai* (אדני). They shall bow down (וישתחוו) before Him who is God, manifest in flesh, who in the age to come will sit on the throne of His glory, when angels shall be seen ascending and descending on the Son of Man.

And they *shall glorify thy name*, O Father Almighty, on the earth, even as in the heavens, for all will be filled with Thy glory.

10. For thou *art* great and doest wondrous things: thou *art* God alone.

Great and marvellous are Thy works, O Lord God Almighty. Just and true are Thy ways, O Lord Jesus, Thou King of saints. *Thou art God alone*, and none shall withstand Thy greatness, when Thou art revealed in the majesty of Thy power (Rev. xv. 3, 4).

11. Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

He gave Himself into the Father's hand to guide Him through the darkness which gathered around Him in mortality. Every day He was shewn the path in which He should walk, and the cross He must bear in fulfilling His Word. The Father shewed unto Him by His Spirit when and how to fulfil the Scripture of truth, and He followed Him as His disciple.

12. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

His obedience being perfect, even so is His praise perfect. With what satisfaction He beholds His finished work for man's return to God, and acceptance in His sight. He is the example of perfect joy, for He has perfect delight in His Father's presence. His whole heart is possessed with unspeakable, never-ending joy, for He hath

promised to glorify His Father's name for ever. This will be His great work in which all His saints will be associated with Him.

13. For great *is* thy mercy toward me; and thou hast delivered my soul from the lowest hell.

For great is thy mercy towards me, through whom Thou hast shewn grace to sinful men, in token of Thy love; and though My flesh be laid in the grave, and My soul descend into Hades to confirm the souls of the righteous, yet Thou wilt not leave Me in the place of separate spirits, nor suffer My body to see corruption, but wilt deliver the whole man by Thy glorious power, so that I shall stand victorious over all Mine enemies.

In the deliverance of Jesus all flesh was made alive, as saith St. Paul: "For as in Adam all die, even so in Christ shall all be made alive." Whether men have lived unto Him or unto themselves, they must all in their bodies be raised from the dead, because He tasted death for every man.

14. O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

O God, the proud, who submit not to Thee, or to Thy Word, asserting their own will to be law, *have risen* in anger *against me*, and have also led others into violence of word and deed.

The congregation of oppressors (ועדת עריצים) *have sought after my soul*, to pour it out into the dust of death, as that of the worst of criminals.

They have not set God before them: this is the secret of all their evils; though they clothe themselves with a form of godliness, and shew zeal for Thy law, yet they have neither the love of God in their hearts, nor His fear before their eyes.

15. But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

From the proud and the godless He turns to the contemplation of the Father in His lordship over all, recognising Him in all His dispensations. *Thou, O Lord, art a merciful God*, in providing such a sacrifice for the sins of men. Out of the fulness of Thy compassion I have come to exhibit Thy grace to those who war against Thee.

Thou art *long-suffering*, forbearing to take vengeance, by lengthening out the period of man's probation. Thine anger is slow to accomplish Thy righteous judgment, and between My first and second Advents, Thou wilt shew long-suffering. Nevertheless, in the end Thou wilt avenge Thyself upon Thine enemy, and redeem the earth from the wicked.

Thy mercy prepares the way for Thy truth, which Thou dost seek to establish in man's inward parts, by the cleansing power of My blood.

16. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

O turn unto me, the Burden-bearer of the sins of the world, *and have mercy upon me* standing as man's substitute. Be gracious unto Thy servant, and impart unto Me of Thy divine strength, for I have wholly dedicated Myself to Thee. *Save the son of thine handmaid*, the virgin, who said, when Thou didst impart to her the tidings of My incarnation: "Be it unto me according to thy word." Would that the Jewish Church, who has nourished Me under her ordinances, had been as faithful a mother, and as obedient to Thy Word.

17. Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

Shew me a sign for good. How often did the Father manifest the sign of His presence, and thus turn away the hatred of many who were against Him, so that they believed in His name.

Even on the cross a sign was granted in the conversion of the malefactor, and the sign of Jonah, the prophet, was fulfilled at His resurrection, for the deep which swallowed Him up vomited Him forth again.

Once more the sign of His acceptance was seen in the gift of the Holy Ghost, by which many who hated Him were pricked to the heart, and cried out, "What shall we do to be saved?"

Because the Father helped Him with the power of eternal salvation, and gave Him the succour of the Comforter, many were made ashamed of their sins; and, being delivered from malice, hatred, and all uncharitableness, walked in the fear of the Lord, and in the comfort of the Holy Ghost. Built upon their most holy faith, they waited upon the Father to send His Son again from heaven, desiring to see Him as He is.

The token for good to the faithful at the time of the end, before He shall come forth in the fulness of His anger to shake terribly the earth, and to punish its inhabitants for their wickedness, will be the fulfilment of that prayer enjoined by the Lord Himself, "That they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

PSALM LXXXVII.

IN THAT TIME THEY SHALL CALL JERUSALEM THE THRONE OF THE LORD.

A Psalm *or* Song for the sons of Korah. A prophetical Psalm, and a Song of triumph for the sons of destitution, to be sung in that day when this mortal shall have put on immortality.

1. His foundation *is* in the holy mountains. *His foundation is in the holy mountains.* On several hills was the holy city built, and will be so again at the time of the restoration of Israel. Jerusalem shall become the city of the great King, the foundation of Israel, the rock of ages, and the strength of the world. The earthly Jerusalem will serve unto the symbol of the heavenly, reflecting its glory. The house of the Lord was built on Mount Moriah, where He appeared unto David. There was the threshing-floor of Araunah, the Jebusite, which David purchased, on which to erect an altar to God, that the plague might be removed from the tribes of Israel.

2. The LORD loveth the gates of Zion more than all the dwellings of Jacob. *Jehovah loveth the gates of Zion*, unto which the Redeemer will come, and on which His palace will be founded. The gates were the avenues to the court of the King's palace, where the judges or princes sat who were deputed by Him to hear the matters of the nation.

Of course while the Father loveth the dwellings of Jacob, that is, of His ancient people, the palace of the King, and they who reign with Him, will be pre-eminently the objects of His love. The words may also refer to the heavenly Zion, the centre of the heavenly Jerusalem, and which in the age to come will be the glory of His people Israel.

What was but a passing vision on the mount of transfiguration will be an abiding reality in the kingdom of God and of Christ.

In Mount Zion the Deliverer will be seen, and thence will go forth the messengers to all that call upon His name, even unto the ends of the earth (Joel ii. 32). These shall be their words to the nations: "The Lord hath founded Zion, and the meek will betake

themselves (ובה יחסו עניי עמו) to it to worship the King, the Lord of Hosts (Isaiah xiv. 32). In Him will the words be fulfilled, that David shall never want a man to sit on his throne for ever and ever (Isaiah ix. 7; Zech. vi. 13; and Luke i. 32).

3. Glorious things are spoken of thee, O city of God. Selah.

Glorious things are spoken of thee, O city of the Elohim (האלהים): the dwelling place of the Father, and of the Son, and of the Holy Ghost, whose glory is equal and whose majesty is co-eternal.

It is declared by Isaiah that the inhabitant of Zion will cry aloud and shout, because "Great is the Holy One of Israel in the midst of her." Here shall the prey be taken from the mighty, and the lawful captive be delivered. The kings of the Gentiles will become her nursing fathers, and the queens her nursing mothers, for on that holy mount the Redeemer will sit as the anointed King of the whole earth (Isaiah xlix. 23).

In that day, when the man Christ Jesus shall occupy Zion, having turned away ungodliness from Jacob, He will reveal Himself to all such as acknowledge their transgression in having rejected Him under the form of Man, when ministering in their land (Isaiah lix. 20).

From Zion, as the centre of the earth, and the basis of His future operations, will He shine in His glory, and the Gentiles (or nations) shall come to its light, even to Jesus of Nazareth.

Kings shall worship Him as the Sun of Righteousness, and shall humble themselves before the brightness of the Father's glory (Isaiah lx.; Jer. xiv. 21). Though He hath degraded Zion in times past, yet will He greatly honour it in the age to come.

Songs of victory will ascend to the Lord from the heights thereof, from those who flow into it to receive the goodness of the Lord as the Saviour of the world (Jer. xxxi. 12). Ezekiel very clearly foretells the glorious things concerning Zion and its surroundings in the last days (Ezekiel xl. to xlviii.). To this prophecy, as also to that of Malachi iv. 5, our Lord evidently alludes when saying that Elijah should surely come and restore all things (Matt. xvii. 11; Mark ix. 12). The heavenly Zion will not absorb the earthly, but rather give stability and glory unto it, as the centre of blessing to the earth.

Selah. Note these glorious promises, and many others, which are recorded of the earthly as well as of the heavenly Zion, and pray that the Lord may come and fulfil the same.

4. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

I will make mention, or, I will remember Rahab and Babylon to them that know me, saith the Lord. Rahab is the poetical name of the ancient kingdom of Egypt, which held God's people in bondage, and Babylon also the place of their captivity. Upon them His judgments descended as a warning to those who should come after, for there is both a mystical Egypt and a mystical Babylon.

Behold Philistia, the land of the uncircumcised, who had their dwelling towards the south-east of the holy land on the Mediterranean Sea, and Tyre, the great merchant city, with Cush (כוּשׁ), Ethiopia, the land of darkness and ignorance.

This man was born there. The children of the captivity will be remembered in the day when the Lord writeth up the sum of the faithful.

5. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

And of Zion it shall be said, when the Lord buildeth her up, and appears therein in His glory, with all saints: *This and that man* (אישׁ) of dignity and valour *was born in her.* Doubtless when God reckoneth up His people, His election in the flesh, He will remember all the children of faithful Abraham, in whatever tribe they may have been born, or in whatever place they may have been nourished, whether under prosperity or adversity.

Of all who have followed in the faith of faithful Abraham not one will be forgotten of Him. And when the Lord reigneth in Zion, all who have submitted themselves where His judgments have been made manifest, and will submit themselves to Him, shall be blessed in their families, yet it will be accounted a much greater privilege to have been born as a child of Abraham, under the immediate care and glory of the King, than to have been born in captivity and in strange lands. They shall spring up as among the grass, as willows by the water courses (Isaiah xliv. 4, 5). Even the nations shall bring the sons of Israel from afar, as an acceptable offering to Jesus their King. The Highest Himself will, in the person of Jesus Christ, establish her. As truly as He has taken a portion of our flesh, and made it His eternal abode, so truly will He take a part of the earth, and make it peculiarly His own, to be a blessing to the universe. And so secure and invincible will that portion be, that that kingdom that will not serve Israel shall perish; yea, those

nations that will combine to go up upon the breadth of the whole earth shall be utterly wasted (Isaiah lx. 12). For from the day that the Highest shall take possession of His throne in Zion, the name of the city shall be Jehovah Shammah (יהוה שמה). The Lord is there!

6. The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

The Lord shall count, when he causeth, or *writeth up the people.* When He causeth the books to be opened. He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Not all who are of Israel will attain to the eternal inheritance, but the election according to grace. This will be the seed that will serve Him (Isaiah iv. 3; Psalm xxii. 30). The Lord will shew that He was not only born there, but that He was a worthy citizen of the same. All those who among Israel have loved vanity and divined lies shall not be reckoned in the assembly of the people, neither shall they be written in the chronicles of the kings of Israel, nor rise to enter the Holy Land. There is a book of life for Israel, and for the nations, even as there is one for the faithful among the baptized. There is also a book of death, in which the names of the unfaithful and unbelievers are recorded. Though God in judgment will be no respecter of persons, yet will there be degrees in the kingdom.

Those who have been faithful to the dictates of their own conscience, those who have been the followers of Abraham, Israelites indeed; and those who have been, and are now, one with Christ, will be one with Him in glorious majesty.

7. As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

As well the singers as the players on instruments. Those who have devoted their hearts' joy to the Lord, and sung His praises, will be there, as also those who have played before Him on instruments of music, and as they departed so will they arise as perfect men with perfect gifts, to form His heavenly choir in the kingdom, and then the ear will be satisfied with hearing.

All my springs are in thee, Zion. From the rocks of Zion and of Moriah will issue streams of living water for the healing of the land, figurative of Him who as King and Priest is the rock of Israel, whence blessing shall flow as from a fountain head, of which the earthly streams, however precious, healthy, and fertilizing, are but

the outward symbol. All my springs may also refer to those fountains of living waters, even His saints in the heavenly Zion, unto whomthe Lamb will lead the redeemed of all nations, that they may thirst no more, being for ever refreshed from those well-springs of eternal life. Truly a glorious vision of the kingdom is presented unto us in these words of Holy Scripture!

PSALM LXXXVIII.

"HE WAS BRUISED* FOR OUR INIQUITIES."

A Song *or* Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

A Song of sorrow, and a prophetical Psalm for the sons of the bereaved. Concerning Him who hath pre-eminence in affliction. For giving instruction to the oppressed. For the Builder, the Man of Strength.

1. O Lord God of my salvation, I have cried day *and* night before thee:

The Word made flesh expresses the desire of all flesh, in crying for the salvation of God. The Son was brought very low in human nature, and He acknowledged the Father as the source even of His salvation. He was made man to exhibit the power of the Father to save Him from sin, and death, which latter unlawfully held Him, for He was a sinless man. In answer to His continual prayer, the succour of the Father was not withdrawn from His Elect One.

2. Let my prayer come before thee, incline thine ear unto my cry:

Who, but the Son of Man, could bring up His prayers and supplications as meritorious in the eyes of the Father. He prayed in His own name, and the Father received His prayer, being moved by His tears and lamentations, when alone, in some mountain or desert place, He poured out His soul to Him.

* (מדכא) Pounded as spice in a mortar, that from Him the savour of sweet incense of worship might ascend to the Father.

3. For my soul is full of troubles: and my life draweth nigh unto the grave.

For my soul is full of trouble. The wrongs of mankind roll over Me like the waves that break on the sea-shore. His righteous soul was vexed with the ills to which He was exposed.

And my life draweth nigh unto Sheol, or Hades (לשאול). That eternal life, which was one with the Father, drew near unto the gates of Hades. They slew the body of the Prince of life, but His soul went down into Hades, and became a blessing unto those who looked for redemption in Israel by the blood of Messiah, who was cut off, not for Himself, but for the sins of the world (Daniel ix. 26).

4. I am counted with them that go down into the pit: I am as a man *that hath* no strength:

I am counted with them that go down to the pit. Numbered with the transgressors, they treated Me as a blasphemer and a malefactor, and chose a murderer in My stead. I have been (הייתי) as a man without strength. I have left My strength in Thee for the frailty of manhood, and, crucified in weakness, I have endured to the end, that I might turn upon death in Thy strength and overcome it.

5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Quickened by the Holy Ghost in His human soul, the Prince of life went down among the departed, the wounded (חללים) who lie in the grave. He was smitten for the transgressors, and became as one cast out from the Father's remembrance, and cut off from His sustaining hand. In this belief they sealed His grave, and set a watch to prevent His disciples from stealing Him away, which two acts aptly represent the condition of His soul in Hades, and the imprisonment of His body in the sepulchre.

6. Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thou hast set me (שתני) *in the lowest pit.* Thou hast made Me to feel the condition of the sinner under the hiding of Thy countenance, the horror of thick darkness, and the deeps of woe, in order that I might deliver the penitent *from the lowest pit* of destruction.

7. Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

Thy wrath lieth hard upon me. Stirred up like the angry sea, it hath fought against Me and wrought tempestuously. Thou hast afflicted Me with all Thy waves, overwhelming My soul and pressing Me down to the belly of Hades.

Selah. O sinful man, see unto what thy sin hath brought the Son

of God, and turn unto Him, by whose stripes thou mayest be healed.

8. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

Thou hast put away mine acquaintance far from me, they have forsaken Me and fled; *thou hast made me an abomination* unto them by the shame of My death. They stumbled at My cross, saying, we trusted that it was He who should have redeemed Israel. *I am shut up* within the prison-house of flesh and blood, which binds me to the earth. *I cannot come forth* until Thou set me free from the power of death and Hades.

9. Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

The Man of Sorrows again turns to Himself, mourning and weeping by reason of His afflictions. He calls upon the Father, mindful of His presence, and stretches out His hands without murmuring, wrath, or doubting.

10. Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.

Wilt thou shew wonders to the dead? Shall My death and resurrection cause all flesh to live again on the earth? By assuming man's nature, shall I draw all flesh from the grave? Shall the Rephaim (רפאים) arise and praise Thee? Shall the giants who lived before and after the flood come forth upon the earth? Shall the giant sons of wickedness arise, and, in their eternal doom, say, "Just is thy judgment?"

Selah. In the resurrection of the just and unjust, great and small shall stand before the throne of God, and hear the final sentence of Him who sitteth thereon.

11. Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction.

Shall thy lovingkindness be declared in the grave? Yea, verily it will be to those who are counted worthy of the same, having received remission of their sins. Or shall Thy faithfulness be declared in Abaddon? (באבדון) by consuming him with the spirit of Thy mouth, and destroying him with the brightness of Thy second coming (2 Thess. ii. 8; Rev. ix. 11; also Rev. xviii. 8).

12. Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness!

Shall thy wonder (פלאך) *be known in the darkness?* He who is called Wonderful will not be comprehended by the unjust who sit in darkness, and in the valley of the shadow of death.

And thy righteousness in the land of forgetfulness? Shall He who is Thy righteousness be known, where things are no more recognised by the bodily senses, for the spirit separated from the flesh can no longer apprehend them.

13. But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

But unto thee have I cried, O Jehovah, that I may bring life and immortality to light, and come forth from the darkness of death.

In the morning my prayer shall come before thee, preparing the way for that morning, when arising from the dead I shall praise Thee for that wondrous work.

14. LORD, why castest thou off my soul: *why* hidest thou thy face from me?

Why, O Jehovah, wilt thou cast off my soul? As though it had never trusted in Thee? Why hidest Thou Thy face from Me? Is it because I have borne the sin of the human race, and identified Myself with the children of men?

15. I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

I am afflicted and in poverty. For the salvation of many I am become poor, that they through this My poverty may be enriched.

I am ready to die from my youth up, I have set My cross daily before me. I have looked steadfastly at the bitter cup which Thou hast given Me to drink, and prepared Myself for My baptism unto death. *I suffer thy terrors*, and *I am distracted* in Thy presence; yet must I accomplish the work given Me to do that the Scripture may be fulfilled.

16. Thy fierce wrath goeth over me; thy terrors have cut me off.

Thy fierce wrath against the sins of men, which have put to My account, *passes over me*, as dark waters submerging My soul; *thy terrors*, the terrors of Thy wrath, *have cut me off* from the land of the living.

17. They came round about me daily like water; they compassed me about together.

Thy wraths (חרוניך) *surround me all the day like* raging *waters*, seeking the destruction of all within their reach. Wrath from above, and from beneath, has doomed My flesh to destruction, that from its death a new creation might arise, and another and a better world might be formed out of the materials of the old.

18. Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

Lover and friend hast thou put far from me. Thou hast caused Him who loved Me to depart from My side; My neighbours Thou hast withdrawn from Me in cold indifference, *and mine acquaintance* Thou hast put *into darkness:* none came to My help in that last hour when the power of the enemy seemed triumphant over all.

PSALM LXXXIX.

"HE SHALL SIT UPON THE THRONE OF HIS FATHER DAVID."

Maschil of Ethan the Ezrahite.

For giving instruction concerning Him who abides from of old, even from everlasting, the Mighty One.

1. I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

In the former Psalm we have recorded the utterance of the Man of Sorrow; in this we have the utterance of His rejoicing. He sings of the glory resulting from His sufferings.

I will sing of the mercies of Jehovah; those mercies which He has promised in the day of His appearing to such as are merciful. Joy will find its expression in songs of praise for that perfect deliverance which will be given both to soul and body, as well as to the restored inheritance of man.

From generation to generation Jesus will make known with His own mouth the faithfulness of the Father, especially to the election, which He shall have gathered out of each. All will hear His blessed voice, and be filled with unspeakable delight. The cry of the bride will be fully answered: Let me see Thy countenance, for it is lovely; and let me hear Thy voice, for it is sweet (Song of Solomon ii. 14).

2. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

He hath said it, and will do it. *Mercy shall be built up* in glorified humanity *for ever*, and its greatness will be magnified therein. *Thy faithfulness* to Me and to My people *thou wilt establish in the heavens*, by Mine ascension as Thine incarnate Son far above all heavens,

that I might fulfil all things. Thou hast exhibited Thy faithfulness as a covenant-keeping God. Thou wilt make it as the girdle of My loins, and by it Thou wilt sustain Me in Thy heavenly glory.

3. I have made a covenant with my chosen. I have sworn unto David my servant.

I have made a covenant with my chosen King, the seed of Abraham, who hath more closely followed Me than any of his descendants. *I have sworn unto David my servant,* who for his faithful service I established as ruler over My people Israel, a type of Him who should come after.

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

I will establish thy seed, even Christ, who shall spring from a daughter of thy family and tribe.

I will build up thy throne, and establish it for ever; and upon it the Son of Man shall sit to execute judgment and to administer justice in all the earth (Jeremiah xxiii. 5; xxxiii. 15).

Selah. Let all kings, princes, and judges of the earth lift up their hearts and look for His appearing, whom at the close of this dispensation the Father will make manifest as the blessed and only Potentate, the Righteous Ruler over all (1 Timothy vi. 15).

5. And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

And the heavens, and they who dwell in them, the glorified saints, will give thanks and praise to that wondrous Man, who shall then be seen as the marvel (פלא) of the universe, and as the Father of the age to come.

In the congregation of the saints God's faithfulness in Christ Jesus will be extolled, for then will His Word be fulfilled, that where He is, and as He is, they will be also. He will stand as their faithful and true Saviour, the centre of their blessedness, and the source of their life, over whom death shall have no more dominion.

6. For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

Who among the glorious hierarchy *in the heavens can be compared to Jehovah?* Among all the orders of its hosts who can equal Him? or *who among the sons of the mighty* can claim His attribute of the Infallible? Neither in heaven nor on earth can any be likened unto Him, from whom all derive their existence, who alone is Jehovah, who hath neither beginning nor end of days, the same yesterday, to-day, and for ever. Satan and his angels, Antichrist and his hosts, must fall before Him, who alone has a right to rule

both in virtue of creation and of redemption, and who will ever be exalted as the creative, sustaining, and yet incarnate Word.

7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

God is greatly to be feared in the session (בסוד) *of his saints.* This will be seen with the bodily eye when Jesus shall stand in the midst of His glorified saints, through whom the fear of God will fall upon all nations, and they will confess that He is in the midst of them of a truth. *And he will be terrible* (ונורא) *above all those around him*, who, assured of His eternal protection, will meditate terror and not be afraid (Isaiah xxxiii. 18). He will inspire awe in the minds of all His enemies. He will excite astonishment in all the earth. His name shall be called "Wonderful," for all shall wonder after Him with great admiration, and shall say, "What manner of man is this?"

8. O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

O Jehovah of hosts, who is like unto thee, revealed in the brightness of Thine image? O Thou incarnate Jehovah, who can measure His strength with Thee? Is there any one among the armies of heaven, or among the thousands of Thy saints? Thou art Head over all, and who may compare Himself with Thee? Who is a strong Lord (יה Jah) like unto Thee? In the revelation of the Godhead of the Son is contained that of the Father, and of the Holy Ghost; and for ever will it thus be manifested to creation, for the substance of the Godhead cannot be divided. The incarnate Son is the focus of its manifestation, and the word that has gone out of His lips must be fulfilled, for God is not a man that He should lie, neither the son of men that He should repent, or change His mind.

9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

Thou rulest, or holdest in, *the pride* (בגאות) *of the sea.* In the lifting up of the people like the billows of the sea, to destroy those rulers who rest upon them for support, and to remove the ancient landmarks, Thou wilt manifest Thy restraining powers, for Thou holdest the passions of men under Thy control, as Thou retainest the works of heaven in Thy grasp. "When the waves thereof arise, thou stillest them." In the lifting up of the billows to throw down all obstructions to their rage, Thou wilt make them to cease under Thy rebuke. As in the days of Thy flesh Thou didst change the storm into a calm, even so as one who awakens from

sleep wilt Thou, the Prince of Peace, arise and rebuke the nations, that they may no more trouble the righteous.

10. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

Thou hast crushed Rahab as one wounded (מחלל). The head of that which is spiritually called Egypt, whose deadly wound being healed will come out against Thee in a large place, but whose power Thou wilt dash in pieces (Rev. xix. 18; Psalm ii. 9). The restless (רהב), raging hosts of Antichrist Thou wilt destroy from the face of the earth (Rev. xix. 15). Thou, O Lord Jesus, wilt be revealed in power, and wilt scatter all Thine enemies with Thy strong arm, and they shall no more defile the earth with their presence.

11. The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

Then will it be seen that *the heavens are thine*, for they will rule in righteousness; and those who dwell in them, being for ever delivered from Satan and his angels, will sing for joy, and say: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. xii. 10). The earth also wilt Thou claim as Thine own, for in taking Thy great power Thou wilt cast out the usurper and destroyer. The whole world and its fulness shall be redeemed from the curse, and bear witness of Thy power to save according to the oath which Thou gavest unto Moses, saying, "The whole earth shall be filled with my glory" (Num. xiv. 21). Thou hast prevailed, and wilt no more suffer it to be disturbed by evil. Under Thy creative Word how greatly wilt Thou rejoice in the works of Thine hands, redeemed for ever from the oppressor, and from the bondage of corruption!

12. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thou wilt make the north and south to rejoice in Thy redemption. The extremities of the earth, no longer under the blast of Thy curse, will be renewed in the day that Thou restorest all things. Then turning from the poles to the centre of all blessedness, the Holy Land, He exclaims: *Tabor and Hermon shall rejoice in thy name.* Tabor's (תבור) mountain height (or top), and Hermon's rugged steep, will undergo changes, rejoicing the eyes of all beholders in the kingdom of the just. No sound of war, no gathering of hosts to battle as of

old in these places, which will be for ever transformed into the abodes of peace.

13. Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

Thou hast a mighty arm of power to redeem Thy creation from all evil.

Thy hand will be strong (תעז) to rule, without external help from the fallen creation, for Thou art above all.

Thy right hand will be exalted (תרום), and become glorious in power, to the extinction of all Thine enemies in Thine eternal kingdom.

14. Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

Righteousness and judgment are the settlement (מכון) *of thy throne.* As Son of Man (Matt. xxv. 31), Christ has yet to take possession of His throne. He is now seated on His Father's throne (Rev. iii. 21), but when He taketh His own, it will be established in righteousness, and He, the Righteous One, will administer justice to all, for all must appear before His judgment seat.

Mercy and truth shall go before thy face, as the King of glory. Having purged away our sins by the sacrifice of Himself after His resurrection, He sent forth His messengers to preach the Gospel by the Holy Ghost sent down from heaven (1 Peter i. 12). His grace and truth flow out through the ministry of reconciliation, that He may purify to Himself a peculiar people, as His mystical body, or election according to grace, in whom the spirit of truth may testify to Him who is the Truth. Thus we have a prophecy both of the first and second Advents of the Lord Jesus.

15. Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

Blessed are the people who know the joyful sound, first proclaimed by the heralds of the kingdom. Blessed are they who receive and retain with understanding the word of the kingdom, and who bring forth fruit with patience in their three companies, "some an hundredfold, some sixty, and some thirty" (Matt. xiii. 23). In the knowledge that where the Spirit of the Lord is there is liberty, they go on their way rejoicing (2 Cor. iii. 17; and Acts viii. 39). If they keep in memory what has been preached unto them, and endure to the end, they will have an abundant entrance ministered unto them into His kingdom (2 Peter i. 11). *They will walk, O Jehovah, in the light of thy countenance.* They shall see Thee face to face, and as Thou art, even so shall they be.

16. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

In thy name of Saviour *shall they rejoice all the day;* neither sorrow nor death shall be there, and being found of Jesus in His righteousness at the day of His appearing, they shall be exalted to honour and crowned with immortality. Who can describe the future joys of the blessed in their perfected being!

17. For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

Thou art the glory of their strength, first preparing them in the weakness of mortality for their perfection in the body, raised to inherit Thy glory. Thou, O Lord, art the life both to soul and body, and eventually by it Thou wilt swallow up death in victory. And in Thy favour our horn shall be lifted up in honour; the body of Christ will be raised to excellent dignity, and the power of Thine immortality exalted over all.

18. For the LORD *is* our defence; and the Holy One of Israel *is* our king.

For the Lord himself will become the shield of *our defence: and the holy one of Israel*, according to the flesh, *is our king:* the King of His glorified saints, and of Israel His nation, in the midst of whom He will set the symbol of His presence.

19. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

Here the prophet testifies to another action, namely, that of vision. *Thou spakest in vision to thy holy one*, whom Thou didst separate to Thyself as Thine anointed King; and Thou saidst, *I have laid help upon one that is mighty. I have set strength* (שויתי עזר) *upon Gibbor* (גבור), *the mighty man.* This is evidently a greater than David, to whom the Holy Ghost beareth witness, and in whom is treasured up the strength of salvation, as Head over all things to His body, the Church.

I have exalted one chosen out of the people, not merely David, but David's Son and Lord, who came up with the people to John's baptism as a man of Israel, and was selected and approved of the Father by a voice from heaven. He was a choice one taken from the flock, and who even in His infancy had been worshipped as King of the Jews.

20. I have found David my servant; with my holy oil have I anointed him:

I have found David my servant; with my holy oil have I anointed him. David was a type of Him who should come after, even the Beloved of the Father.

Jesus was anointed with the unction of the Holy One. John saw the Spirit descending and abiding upon Him, whose power increased in Him more and more, until after His ascension, when it flowed down from heaven upon the Church below. He was the anointed Sacrifice, the anointed High Priest, and the anointed King.

21. With whom my hand shall be established: mine arm also shall strengthen him.

The Father hath found the Man after His own heart, and hath anointed Him with the oil of His holiness, and declared Him to be the Son of God with power. At His second Advent this will be seen when the present rulers, like Saul with his mighty men, shall have passed away, and the Father shall send forth His King to establish His kingdom. The power of the Eternal will rest upon Him, and will strengthen Him to fulfil His will in all the earth.

22. The enemy shall not exact upon him; nor the son of wickedness afflict him.

These words can neither be interpreted of David, who was greatly afflicted after his anointing, nor to Jesus at His first Advent, who was then anointed to suffer and to die; but they must refer to the second coming of our Lord, when there will be no cruel exactions of the enemy; neither will the son of iniquity (וּבֶן־עַוְלָה) afflict or humble Him. On the contrary, the enemy will be bound, and every sinner immediately punished for his own sin (Rev. xx. 2; and Jeremiah xxxi. 29, 30; also Ezekiel xviii. 2, 3).

23. And I will beat down his foes before his face, and plague them that hate him.

And I, saith the Father, *will beat down his foes*, and make them His footstool. *Before the face* of the Lamb they shall flee in distress; but in vain will they seek to hide from His wrath; He who tasted death for every man will strike through (אגיף) those who hate Him. He will be used as the visible instrument of His Father's vengeance.

24. But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

Yet there is hope for the earth, and for those who survive His judgments. The Father's faithfulness will be made manifest in His King, whose lordship will be acknowledged, and the power of whose anointing will be received by all flesh; then mercy will rejoice in Him, who will extend it to all who call upon His name; for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord will call. In the Father's name He will rightfully lift up His horn on high, and will subdue the earth, that God may be all in all.

25. I will set his hand also in the sea, and his right hand in the rivers.

This is the extent of the promise made to Abraham concerning Christ as his heir, to be given to Him, of whom they said: This is the heir, come let us kill Him, and the inheritance shall be ours (Psalm ii. 8; lxxii. 8-11; lxxx. 11). As the sea and rivers figuratively set forth "peoples and multitudes" (Rev. xvii. 15), this prophecy shews that His dominion will be over the nations and kindreds of the earth.

26. He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

These words were used by our Lord in speaking to His disciples concerning His ascension: "I ascend unto my Father, and your Father, and to my God and your God," from whence we learn, that at His second Advent as the incarnate Son He will head up the visible election, and shew that He received it all from His Father, His God, who hath given Him as Son of Man to have life in Himself, that He may communicate His blessings to the universe. "He is the rock of my salvation." The firm foundation from which there can be no falling into destruction.

27. Also I will make him *my* firstborn, higher than the kings of the earth.

(אף) Yea, *I will set him* (אתנהו) *as my firstborn* from the dead, *higher than the kings of the earth*, to whom He will be revealed as the Most High (עליון); and they shall no more oppress the nations, but shall bear rule in His name.

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

God's mercy, through the goodness of His King, will spread over all His works, and will make the terrible judgments of the past to be forgotten. *The Father's covenant will stand fast* with His Son, and the Son will shew to all that the testament in His blood shall never be broken. It is the covenant which secures to us the inheritance, and it will not fail, neither will that new covenant which He shall make with the house of Israel at the time of the end (Isaiah liv. 10; Jeremiah xxiii. 5-8; Ezekiel xx. 37; and Heb. viii. 7-13).

29. His seed also will I make *to endure* for ever, and his throne as the days of heaven.

The seed of David, not as of many, but of one (זרעו), even Jesus Christ, who is of the seed of David according to the flesh, and who, being raised from the dead, hath left a promise of His return in the power of an endless life, and so *his throne* will endure for ever, even as the days of the new heavens and the new earth (Luke i. 32).

30. If his children forsake my law, and walk not in my judgments;

It was through unbelief that Israel was cut off from the olive tree; men must walk by faith and live by faith. If they forsake the law of God, refuse the law of the spirit of life in Christ Jesus, and walk not in the judgments of God, by which He separates good from evil, then they count themselves unworthy of eternal life, quench the Holy Spirit, and crucify the Son of God afresh.

31. If they break my statutes, and keep not my commandments;

If they will profane (יחללו) *my statutes*, — the things which God established, by which He proved them, and separated them to Himself. They profaned them by mingling them with those of the nations, and they kept not His commandments, by which they should have shewn their love to Him whose commandments are not grievous.

32. Then will I visit their transgression with the rod, and their iniquity with stripes.

If they forsake My law, and turn aside from My judgments, and abandon My commandments, *then I will visit their transgressions with the rod* of the wicked, *and* punish *their perverseness with stripes.* God is no respecter of persons; in following the statutes of the heathen they came under the judgments already denounced against them by Moses.

33. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

Nevertheless, I will not make void my mercy (וחסדי) in Him. I will treasure up mercy in Jesus, the seed of David, for His brethren after the flesh. *I will not suffer my faithfulness to fail*, because He is their King, who died for their sins, and prayed for their forgiveness. Faithful is He who hath promised to recover Israel, and He will also do it.

34. My covenant will I not break, nor alter the thing that is gone out of my lips.

My covenant, which is established in Jesus, *will I not profane*, for He kept the law and made it honourable; and in virtue of His obedience, He can claim possession of the Holy Land, and of the people among whom He ministered. There He established the new covenant, by which He purchased the eternal inheritance; therefore will the Father not alter the words that have gone out of the mouth of Jesus Christ, neither shall any pass away unfulfilled.

His covenant was with Abraham, and with his seed after him, which is Christ the Lord, and through His body, the Church, will the Jew find mercy in the end (Rom. xi. 31).

35. Once have I sworn by my holiness that I will not lie unto David.

Once I have sworn by my holiness. This oath is mentioned in Psalm cx. 4, and Psalm cxxxii. 11; from which we learn that the Lord appeared in vision to David, and revealed to him His mind, that Messiah should be of his house and lineage; hence the importance of the affirmation addressed to Timothy (2 Tim. ii. 8, 9) by the apostle Paul, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound;" or, as he elsewhere expresses it, "The Father sent his Son in the likeness of sinful flesh." He was conceived in holiness, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. The Holy One took up flesh and presented it a holy thing unto His Father, and it is now the instrument of righteousness and of true holiness unto all who come to Him.

36. His seed shall endure for ever, and his throne as the sun before me.

His seed (זרעו), which is Christ, *shall endure for ever;* death will have no more dominion over Him; and His throne shall never be cast down, but from it shall go forth His rays of blessedness through His risen saints, and through the angels unto all creation, for His elect shall shine as the sun in their heavenly Father's kingdom.

37. It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

It (the seed) *shall be established for ever as the moon, and as a steadfast witness in the heavens.*

Selah. Mark this; the glory of the celestial seed is one, and the glory of the terrestrial is another. The glory of the sun symbolizes the glory of Christ and His Church, one body. The glory of the moon represents the glory of Israel, which will be a perfect reflection of the former, and fitted to shine upon the nations of the saved.

The glory of the sun will cover the Church, and the moon under her feet shews that the Jewish nation restored will be subordinate to the body of Christ. The elder shall serve the younger.

38. But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

In the following verses we have the prophecy of Israel's defection and apostacy. *Thou,* O God, *hast cast off and rejected* (ותמאס), *thou hast been wroth with thine anointed.* The people became defiled in their kings who made Israel to sin, and led Judah astray, so that God

cast them out of the land, and rejected them in His wrath, because they served the gods of the nations, and walked in their ways.

39. Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

This refers to that covenant made with David and his heirs, until the true seed should come, which is Christ the Lord, who fulfilled the conditions of the old covenant, before He inaugurated the new.

Thou hast made void the covenant of thy servant David: *thou hast profaned his crown to the earth.* The Gentiles have come in, and covered the land, and have scattered Thy people among the nations. The covenant, however, is secured in Christ, as King of the Jews, who will in the end become their boast and their glory, and whose crown will be the first twelve whom He sent primarily to the circumcision; they will be as the twelve stones in the celestial crown, reflecting the glory of the celestial, concerning whom He said: Ye shall sit on twelve thrones judging the twelve tribes of Israel.

40. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

Thou hast broken down all the hedges of Israel, whereby they were defended from the entrance of the enemy. Their judges became as thorny hedges, and He removed them with their kings. *Thou hast brought his strong holds to ruin*, in which he trusted rather than in the living God. All were destroyed by the enemy, because Israel had sinned against the Lord, and walked not in His ways, nor according to His commandment.

41. All that pass by the way spoil him: he is a reproach to his neighbours.

They receive no sympathy. All that was left has been spoiled by those who passed by His inheritance. The wandering tribes of the east have roamed over it at their pleasure, turning Israel's land into places of encampment. And his neighbours have forgotten to shew kindness. The bitter reproach has continually been thrown into the wounded soul of the castaways.

42. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

Thou hast lifted up over him the right hand of his adversaries, and sorely tried Him in every place; *thou hast made all his enemies to rejoice;* they have been heartily glad that the purpose of God has been thus frustrated, by bringing to an end the dominion of Israel.

43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

What a summary of the Jewish history is here presented to us, and how literally have these words been fulfilled! They are no more an armed nation prepared for battle; being wholly taken captive by their enemies, they were unable to stand. Truly *thou hast turned the edge of the sword* of Israel, and he hath fallen into the hands of the Gentiles, who have disarmed the children of Abraham as dangerous foes, and seizing upon their inheritance have claimed it as their own.

44. Thou hast made his glory to cease, and cast his throne down to the ground.

The glory of the kingdom has long since departed. The majesty of Israel has ceased, and the visible glory will not return unto God's ancient people until the Lord shall have prepared them for this blessing. Meanwhile *the throne* of God and of David *is cast down to the earth*, and as the God of the tribes of Israel He no more rules over them.

45. The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

Surely this is not merely a prophecy of that time in which the kingdom stood in a twelvefold unity during the reigns of David and Solomon; but also of Him who is the seed of David, even Jesus, whose life was shortened by the hand of violence, ere He had attained the middle age of manhood, and who for the sins of that nation was covered with shame, reproach, and dishonour.

Selah. O house of Israel, when wilt thou look upon Him whom thou hast pierced? Return, O Lord, that, beholding Thy hands and Thy feet, they may acknowledge Thee their Lord and their God.

46. How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

How long, O Jehovah, wilt thou hide thyself in the heavens from Thine ancient people? *Shall thy wrath burn as fire*, and will nothing quench it? Yes, the blood of Jesus Christ can do this great thing, and in the day when they shall wash therein and be clean, their iniquity will be removed for ever (Zech. iii. 9).

47. Remember how short my time is: wherefore hast thou made all men in vain?

Remember me, what is to me the age (זכר־אנימה־חלד) *of mortality here on earth?* Remember me, O God, when Thou comest into Thy kingdom. What is this age, this passing world, so full of sorrow, affliction, and death, the changes and chances of this mortal life?

Wherefore hast thou made all the sons of Adam (בני־אדם) *in vain*, or subject to vanity and corruption, unable to abide before Thee?

For the sin of disobedience which commenced in the first man, and lives in all his descendants, that being made sinners by one, they might be recovered by another, God thus over-ruling the evil for good in mercy to mankind.

48. What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

What mighty man (מי גבר) *is he that liveth, and shall not see death?* Can any resist the common destroyer, or mock at death, and hinder him from smiting his flesh? *Shall he deliver his soul from the power of Sheol, or Hades* ( )?

Selah. Mark this, and consider Him who hath recovered the soul from Hades, and the body from the grave, so that manhood in His own person liveth for ever.

49. Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

O Adonai, where are thy former mercies (חסדיך), *which in thy truth thou hast sworn to David*, concerning the perpetuity of his throne and dominion for the blessing of the nations? These appear to have failed, but the time cometh when the Lord will raise David from the dead, and make him a prince among the tribes of Israel, whilst He Himself will be their Shepherd and King (Ezek. xxxiv. 23; xxxvii. 24, 25). A glorious theocracy will then be established throughout the world.

50. Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

Remember, O Adonai (אדני), *the reproach of thy servants.* Such is the intercession of the Holy Ghost, as advocate for the fulfilment of God's Word. He lifts up the reproaches of those who are the Lord's servants, for whom, as the seed of Abraham, Isaac, and Jacob, He pleads with the Father.

He who is their King, bearing in His bosom all the reproach of many nations who have oppressed His people (כל־רבים עמים), maketh intercession that Israel may be saved, and take his true place at the head of the nations. The reproaches of those who reproached the Father fell upon Jesus Christ, His minister and representative.

51. Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

Wherewith thine enemies have reproached, O Jehovah. What a fearful thing is the spirit of accusation! How hateful is the uncharitable reproach in God's sight! *These things were what followed the footsteps, or heels*, of Thy Messiah (משיחך). And this we know, that

although Satan hath prevailed to bruise the heel of Christ, and will continue his persecution unto the very extremities of His mystical body called "the remnant of the seed of the woman," yet, at the coming of Jesus in power and great glory, his head will be bruised, and his dominion destroyed on the earth.

52. Blessed *be* the LORD for evermore. Amen, and Amen.

Blessed be Jehovah for ever, will indeed be the utterance of those privileged to behold these things and to participate in them.

Amen, and Amen. Let the inhabitants of the heavens first sound forth, and let the inhabitants of the earth echo the joyful accents; that the family of God both in heaven and on earth may unite with one voice to praise the Lord for the accomplishment of His promises made unto Abraham the father of the faithful, renewed unto David the king, and confirmed and established in his seed, even Jesus Christ, the Lord of all, unto the glory of the Father. Amen. So be it.

END OF BOOK III.

BOOK IV.

From Psalm XC. to Psalm CVI. inclusive.

THE

CHRIST OF THE PSALMS.

PSALM XC.

AS IN ADAM ALL DIE, EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE.

A Prayer of Moses the man of God.

A prayer of the Deliverer, the Man honoured of God, of the Elohim (האלהים).

1. Lord, thou hast been our dwelling place in all generations.

O Adonai, thou hast been our dwelling place in all generations. Because in Him we live and move and have our being. He who gives life sustains it; and if men do not glorify Him by whom they exist, their end will be eternal misery. He is the God of the spirits of all flesh. All generations of men who have passed away are sustained in spiritual existence, to be raised up again in their bodies, and stand before the judgment seat of Christ.

2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

Before the mountains were brought forth, thou art God. The Creator has no beginning. Before the mountains on the globe, which were upheaved at the general deluge of waters, and still farther back before Thou hadst framed the substance of the earth, and covered the world (ותבל) with beauty.

From everlasting to everlasting, thou art God (אל). The Source and Sustainer of all. Powerful in goodness, infinite in love, and the perfection of wisdom.

3. Thou turnest man to destruction; and sayest, Return, ye children of men.

Thou turnest man (אנוש Enosh), miserable, mortal man, *to destruction;* and Thou hast said (ותאמר), *Return to the dust, ye sons of Adam* (בני־אדם). We

were taken out of the ground in our first parents, therefore by nature we are but dust, and unto dust we must return (Gen. iii. 19) until He come, who shall awaken the sleepers from the sleep of death.

4. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

This is God's estimation of time, because He exists not under its limitations. To us finite creatures, *a thousand years* is a long space; none can attain unto it; whereas *in God's sight* it *is but as yesterday when it is past;* or, as St. Peter writes, "One day is with the Lord as a thousand years, and a thousand years as one day;" so that the seventh thousandth period will be the Lord's sabbath, the glorious rest of the Son of Man.

And as a watch in the night. As the watches of the night were four, so, when four thousand years had ended, God visited men with the dayspring from on high.

5. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

Thou carriest them away as with a flood. Thou hast poured them out (זרמתם) as water, which cannot by human power be gathered up. Thou snatchest them away in the spirit, whilst their bodies return to the dust, to a sleep from which nothing can awaken them but the voice of their Creator.

In the morning they are like grass that will change (יחלף), however green and vigorous it may be.

6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

In the morning of life *it flourisheth,* but *in the evening* of that day *it is cut down and withereth* for lack of root and moisture. Such is man in his mortal condition.

7. For we are consumed by thine anger, and by thy wrath are we troubled.

For we are consumed by thine anger, and by thy wrath are we troubled. We find this life to be vanity and vexation, because Thy curse more or less rests upon all; for all have sinned and come short of Thy glory.

8. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

This is a solemn utterance of the Spirit of Truth, shewing how in our natural condition we are under the wrath of God. *Our iniquities are set* in array *before thine all-seeing eye; and our secret sins,* although hidden from human observation, stand illumined *in the light of thy countenance;* and, unless put away by the blood of Christ, they will go before us to judgment.

9. For all our days are passed away in thy wrath: we spend our years as a tale *that is told.*

For all our days of mortality *are passed away in thy wrath;* decay ending in death manifests not the creature as he came from the hand of God, but is the sign of that fallen nature which, as the sons of Adam, we have derived from him. The curse devours the earth, and all upon it, as He said: "Cursed is the ground for thy sake." *We spend our years as a meditation* (הגה) upon one form of evil or another; for all is vanity under the sun.

10. The days of our years *are* three score years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

The days of our years are comprised (בחם) *in seventy years.* This is a prophetical statement of the average life of man. *And if by reason of might it extend to eighty years,* or even more, *they are years of grievousness and aggravated evil* (ואון). Life becomes burdensome, and the spirit fretful in weakness. The soul is soon cut off from the body, and swift is its flight to its appointed place.

11. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

Who knoweth the power of thine anger? No one can describe the judgment which the Lord will execute upon the inhabitants of the world for their iniquity. Who shall stand before the glory of the Son of Man when He ariseth to shake terribly the earth? or, who shall describe the power of His anger when He treadeth the wine-press of the wrath of God (Rev. xiv. 20)? Then will the disobedient children of Adam flee from the presence of God, manifest in Jesus Christ.

According to thy fear so is thy wrath; or, even as they fear, so wilt Thou pour out Thy wrath upon the world of the ungodly. According as Thou hast taught us to fear Thy punishment, even so wilt Thou pour out Thy wrath upon those who forsake Thee and resist Thy Spirit.

12. So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

Teach us, O Lord, to number (למנות) *our days,* as those who must give an account of their works and acts. Make us to know our responsibility in this matter. Though men walk in the ways of their own hearts, and in the sight of their own eyes; yet for all these things Thou, O God, wilt bring them into judgment (Eccles. xi. 9). *May we,* reflecting on Thy presence, and conscious of Thine oversight, *apply our hearts unto wisdom.*

13. Return, O LORD, how long? and let it repent thee concerning thy servants.

Return, O Jehovah, to change the order of things, and to cut short the work of death in Thy body, the Church. How long will the cry of the blessed martyrs, and the cry of the groaning creation, continue? How long shall the faithful ones look for the redemption of the body? Return to this earth, and raise us to inherit incorruption and immortality. Bring Thy servants, who are in bondage, into the liberty of the sons of God, that all may rejoice in Thy blessing.

14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Satisfy us with thy mercy in the morning of the New Dispensation. Make us partakers of the first resurrection. This will satisfy the longings of the human soul, *that we may rejoice* in a new world, *and* may *be glad all our days*, which will then continually flow like the pure rivers of life as they pass into the bosom of the Infinite.

15. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

Make us glad according to the days wherein thou hast humbled thy people; wherein thou hast afflicted Israel, and desolated the world by death; and according to the years of sorrow which Thou hast caused us to inherit from our first parents. This is the intercession of the Holy Ghost pleading in the faithful for the inheritance of the kingdom.

16. Let thy work appear unto thy servants, and thy glory unto their children.

Let thy work appear (יראה) *unto thy servants.* By Thy power, as the Resurrection and the Life, the dead in Christ will rise first, in Thy glorious majesty (הדרך), and appear to their brethren and faithful sons, who will be alive at that day, and who, with them, will be caught up to meet the Lord in the air.

17. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

And let the beauty of Jehovah our God be upon us, clothing us with the light of immortality as with a garment, thus making us ready to inherit our house from heaven, and to enter His kingdom.

And establish thou the work of our hands upon us. May those who have laboured for our perfection, to present us perfect in Christ Jesus, have their desire fulfilled. Give increase to that which Thy servants have planted and watered, causing all to bring forth fruit unto life eternal.

PSALM XCI.

NO MAN HATH ASCENDED TO HEAVEN, BUT HE THAT CAME DOWN FROM HEAVEN, EVEN THE SON OF MAN WHO IS IN HEAVEN.

1. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Of whom does the prophet speak—of himself, or of some other man? He prophesies of Him who, in the days of His flesh, could say whilst on earth that He existed in heaven (ὁ ὢν ἐν τῷ οὐρανῷ), abiding in the unity of His Godhead with the Father (John iii. 13). How much more, then, can He say this of Himself, now seated in the highest heavens, of which the holiest place in the tabernacle or temple served unto the example or figure? As the pot of manna was hidden in the holiest, under the wings of the cherubim, so the incarnate Saviour in the secret place of the Most High, now hides our life with Himself in God (Col. iii. 4).

The Father hath covered Him with the shadow of His hand, and by Him will the dwellers in heaven and in earth be established. Even so, come, Lord Jesus!

2. I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

I will say of Jehovah, He is my refuge, My hiding-place from the storm and tempest of the evil passions of men; *my fortress; my God;* My (אלהי) strength, from whom I derive My eternal being, as the Son from the Father. In Him will I be confident that, as man, He will uphold Me to the end.

3. Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

Surely the Father will deliver thee from the snare of the fowler, who seeks to take Thy soul as a bird in a trap. In vain was the net spread for Him; His spiritual eye detected the wiles of Satan.

He will also deliver thee from the pestilence of wickednesses (מדבר הוות), both of spirits and men.

The Son of God perceived their approaches, but the poison of sin never entered His soul, though He was assailed at every point.

4. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

As the great eagle covers her young with her wings, and teaches them to follow in her flight, so will the Father cover His Son with His presence, as under the wings of the cherubim, and wheresoever His Spirit goeth thither will He follow, and will lead all those who put their trust in Him. *His truth was to him a shield* (צנה) *and a buckler* (וסחרה), a covering and protection. The צנה was a covering for the whole man. The סחרה signified anything used to enclose the vital parts, also a shield.

5. Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

No fear by day, nor terror by night, possessed the bosom of the Son of Man. Neither that season of darkness, in which the enemy ever seeks to disturb the soul and with vain illusions to weaken and cast it down; *nor the arrow that flieth by day*, from the wicked archer, who delighteth to bring down suddenly the sons of men, could prevail to make Him afraid.

6. *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

Nor for the pestilence which will walk in the darkness (באפל יהלך). When that darkness predicted by the prophet covers the earth, and that gross darkness the people, the pestilence will be commissioned to walk in its midst, and slay on the right hand and on the left, leaving all behind desolate, and many houses without inhabitants.

Nor for the destruction which will destroy (ישוד) *at noonday*, so that there will be neither place nor time to escape from the judgments of God.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

This prophecy will be fulfilled in the great tribulation. *A thousand shall fall at thy side, and ten thousand at thy right hand;* for we read that before His personal coming the pestilence will go before Him, and burning diseases (רשף) from under His feet (Hab. iii. 5). This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And, it is added, "It shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and

his hand shall rise up against the hand of his neighbour" (Zech. xiv. 13).

This destruction shall not come nigh thee, O Lord, nor those who stand before Thee, who serve Thee in watchfulness and prayer, and who look for Thine appearing.

8. Only with thine eyes shalt thou behold and see the reward of the wicked.

Those who are redeemed from the earth (Rev. xiv. 3) will see the reward of the wicked, when the angels of wrath will blow their trumpets, and pour out their vials on the earth, and upon its inhabitants. The godly, transplanted to a place of safety, will then behold the judgments of Almighty God.

9. Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

This shows the necessity of following the example of the Lord; as He made Jehovah *his refuge and* the Most High *his habitation*, so should we make the Father our protector and dwelling place, considering always that He will not belie our trust.

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling; for it is under the shadow of the Most High that a Goshen of light will arise for His people when the storms of judgment are raging on the earth. The Lord in that day will make a separation, and blessed shall they be who stand in that light.

11. For he shall give his angels charge over thee, to keep thee in all thy ways.

All these words have a primary reference to the Lord Jesus, of which Satan was aware, when tempting Him to presumption, through the perversion of this very Scripture. *He shall give his angels charge over thee*, O Son of Man, *to keep thee* in all faith and obedience. As an angel of light the enemy sought to prevail against Him, but was continually foiled in his purpose.

12. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

They shall lift thee up in their hands, they shall sustain Thee by their power, *lest thou strike thy foot against a stone.* The angels are the appointed ministers of God's providence to the heirs of salvation, even as they proved themselves to be to their Captain Himself during the days of His flesh.

13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

This refers to His second Advent, when He will fulfil the promise made to our first parents. *Thou shalt tread upon the lion*, the destroyer, even upon him who goeth about as a raging lion. He will tread down Antichrist in His fury, *and the adder*, or false prophet, the poison of whose lips will be destructive to spiritual life.

Thou shalt trample under foot the young lion, the offspring of the destroyer, *and the dragon* (which prefigures in the Apocalypse one of the last phases of the Roman empire). This evil confederacy will fight against God's purpose in His Church, but it will be cast down from the height of its excellency and given to the burning flame, like the fourth beast seen in the vision of Daniel. In His kingdom there will be no ferocious beast. The wolf and the leopard will be as tame as the lamb and the kid; the young lion as docile and harmless as the calf and the fatling; the cow and the bear, with their young ones, will feed together in good fellowship; and the very nature of the lion will be changed to eat straw like the ox. The asp and the adder will be harmless, and tamely submit to be fondled by a little child. They shall not hurt nor destroy when Jesus reigneth in His glory. All will be subject to His goodness and inspired with His love, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

14. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

The Father will give all judgment to the Son of Man, *because he hath set his love upon him*, from which nothing can separate Him, *therefore he hath delivered him* from His enemies, *and set him on his right hand* in the heavens. This He did in answer to the prayer of Him who alone knew how to reveal His name to those whom the Father had given Him out of the world, for no man knoweth the Father, but the Son, and He to whom the Son will reveal Him (Luke x. 22).

15. He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

They taunted Him, saying, He trusted in God that He would deliver Him: let Him deliver Him, seeing He delighteth in Him. Nevertheless the Father answered His prayer, and was with Him in the anguish of His soul. He delivered Him from the grave, and raised Him to the heavens, where with the eye of faith we behold Him crowned with glory and honour.

16. With long life will I satisfy him, and shew him my salvation.

As His incarnate Son, the Father will satisfy Him with length of days (ארך ימים) extending to eternity, having given Him power to take up life again in humanity, that therein it might permanently abide.

I will shew him my salvation even the salvation of the Father, in whom the Son ever abides, and with whom He is eternally one. Christ will be the instrument of deliverance to the whole creation.

PSALM XCII.

THE SON OF MAN IS LORD OF THE SABBATH.

A Psalm *or* Song for the sabbath day.

A Psalm of thanksgiving. A Song for the day of rest.

1. *It is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

There is nothing more acceptable to God than the sense of gratitude, especially when manifested in the spirit of thanksgiving, for the many mercies and blessings which we have received from our beneficent Creator, powerful Redeemer, and life-sustaining Spirit.

2. To shew forth thy lovingkindness in the morning, and thy faithfulness every night.

The principal subjects of thanksgivings are loving-kindness (mercy חסד) and faithfulness. God's loving-kindness flows out to us in its freshness every morning, enabling us to begin the day with a good heart, and in the evening we can look back and rejoice in His faithfulness, which hath never forsaken us. In light and in darkness He is the same merciful and faithful God to them who put their trust in Him.

3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Instruments of music may be used to develop the joy of the heart, by sweet or stirring sounds of melody, and its various emotions may be expressed by the psaltery, or instrument of twelve strings, whilst the decachord (עשור), telling of the love which fulfils the ten divisions of the law, and the utterance of a prophetic meditation upon the harp, may tend to disperse that melancholy which oftentimes hangs as a cloud over the human spirit.

4. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

For thou hast gladdened me, O Jehovah, by Thy work in Thy Son, the living epistle of Thy love, written by Thine own finger; that love which manifested itself in our redemption and justification, for by Him Thou hast made us righteous. Truly in this work the soul of Thy Christ may rejoice. *And I will shout for joy* (ארנן), for great and marvellous will be Thy work for the deliverance of the earth, whether it be accomplished in judgment or in mercy.

5. O LORD, how great are thy works! *and* thy thoughts are very deep.

O Jehovah, how great are thy works! how unsearchable are Thy judgments, and Thy ways past finding out! *Very deep are thy devices* (מחשבתיך). Who can fathom the depth of the riches of Thy wisdom and of Thy knowledge? We must wait upon Thee to develop the same at the coming of Thy Son from the bosom of Thine own infinitude.

6. A brutish man knoweth not; neither doth a fool understand this.

Antichrist, though high, and lifted up in his pride, will be but a *brutish man*, made to be taken and destroyed. Under the dominion of the flesh, and inspired of Satan, he will be as the serpent, more subtle than any beast of the field; whilst the false prophet, though pretending to be the organ of the Holy Ghost, will be counted as a fool (וכסיל): for the wisdom of God and His deep devices will be alike hidden from both. He will be (איש־בער) a man of dignity without the mind of Christ, manifesting the natural man under the dominion of Satan.

7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

Little will the wicked and all the doers of iniquity imagine that God, in permitting them to gather together, will cause the words of Him whom they have rejected to be fulfilled. How little will they be aware that their coming up against the Lamb and His followers will prove the means of their destruction and their eternal banishment from the heritage of God, whose power will be exalted by this judgment upon them!

8. But thou, LORD, *art most* high for evermore.

Then will Christ Jesus be exalted as King over all the earth, and be acknowledged and worshipped as its Lord, and none shall be able to take the sceptre of righteousness out of His hands.

9. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

At the revelation of the Lord Jesus from heaven, His enemies shall perish from His presence; the workers of iniquity will be separated (יתפרדו) from the righteous, as tares from the wheat, and the judgment that is written will be fulfilled.

10. But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

The Father has lifted up the power of His Son as the horn of the unicorn. All the strength of His body, the Church, is in Him mighty in power, and none can turn Him aside from His purpose, either of mercy or judgment.

I shall be anointed with fresh oil. Raised from the dead He is made both Lord and Christ. The fresh oil is a symbol of that Spirit which came direct from heaven, and abode upon Him before it could be received by His elect.

11. Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

Jesus, at the right hand of the Father, awaits in earnest expectation the time when He shall see His foes vanquished beneath His feet, to rise no more. The mighty ones of the earth having sold their birthright for present gain, will behold it lost for ever. An impassable gulf will then have been placed between the righteous and the wicked.

12. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

The righteous one (צדיק) *shall flourish as the palm tree.* He shall lift up His head towards heaven in His uprightness, neither bending towards the right hand nor the left. Though weighed down under affliction and oppression, He flourishes in that life which is inherent in Him.

He shall grow like a cedar in Lebanon, spreading His branches abroad for protection and blessing. Rooted in His strength, sublime in His majesty, He will appear in the kingdom as a wide-spreading cedar on Lebanon, the mountain of the Lord.

13. Those that be planted in the house of the LORD shall flourish in the courts of our God.

Those who are planted in the courts of Jehovah, being watered continually by His Spirit, *shall flourish* and bring forth fruits *in the courts of our Elohim* (אלהינו), and their ministrations, like the leaves of the tree of life, will be for the healing of the nations.

14. They shall still bring forth fruit in old age; they shall be fat and flourishing:

As in the case of Abraham and Sarah, there was a renewal of life, when the natural strength was exhausted; so when the lamp of the Church burns low, and the hope of Israel is extinct, there shall be an increase of the spirit of life poured out beyond all expectation. Fat and flourishing will the righteous then appear, filled with the richness of His blessing, who giveth liberally to all; they shall rejoice in the vigour of a new and endless life, imparted unto them from above.

15. To shew that he LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

Let us look to Him who presents Himself before us as an example of fidelity, saying: *To shew that Jehovah is upright*, have I, the Son of God, become incarnate; to make known unto all that *he is my rock*, my secure foundation, a God of truth, and without iniquity, I have manifested the excellence of His being, who hath highly exalted Me as man, and made Me Lord of all.

PSALM XCIII.

THE GOD OF HEAVEN SHALL SET UP A KINGDOM, WHICH SHALL NEVER BE DESTROYED.

1. The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

The time foretold by the prophets, and desired by the faithful, has at last come. All things are seen under the feet of Jesus, who has left the heavens, and hath come down to the earth. Hallelujah, for *the Lord reigneth*, the kingdoms of this world have passed from under the power of the usurper, and have become the kingdoms of our Lord and of His Christ (Rev. xi. 15). He is clothed with the majesty of the King of kings, and only Potentate; Jehovah, in the person of His Son, has asserted His right to reign. He has taken His risen saints to His kingdom, where they shall be the girdle of His strength.

The world (תבל) *also is established* in the glorious liberty of the sons of God, and from pole to pole smiles beneath His blessing.

It will never be moved. Once restored and established, it will remain for ever.

2. Thy throne *is* established of old: thou *art* from everlasting.

Thy throne, O God, *will be established* from the time (מאז) when death and hell and all evil will be cast into the lake of fire. That which was purposed *of old* (מעולם) will come into manifestation in the fulness of time, a new earth under the blessing of a new heaven. *Thou*, O God incarnate, *art from everlasting*, and Thy throne and Thy kingdom eternal!

3. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

The floods have lifted up their voice. The nations will be angry when the time of Thy wrath and of Thy judgment shall come. Antichrist and the kings of the earth will gather their armies together against Thee, Thou Man of war. Yea, *the floods will lift up* (ישאו) *their waves*. At the expiration of the thousand years of the reign of Christ and His saints, Satan will again be loosed from his prison, and will go out to deceive the nations in the four quarters of the earth. He will bring them up against the camp of the risen saints, and the holy city; but this will end in their own destruction, and in the general judgment both of angels and of men (Rev. xx. 7-15).

4. The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

Excellent is Jehovah in His majesty, and not to be offended with impunity. Jesus will shew that though many nations may lift up themselves against Him, yet will He divide and waste them, yea, and finally bring the remnant to perfect stillness in His presence.

5. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Thy testimonies, uttered by the prophets under Thine inspiration, *are very sure*. In that day will Thy word be proved to be steadfast as Thine own being. *Holiness becometh thine house, O Jehovah.* This also will be verified in the resurrection of the just, when they behold the Holy and True One. Blessed then shall be the household of God; those who, made partakers of His holiness, have their part in the first resurrection (ἐξανάστασιν τῶν νεκρῶν) (Phil. iii. 11). On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. xx. 6).

PSALM XCIV.

VENGEANCE IS MINE: I WILL REPAY SAITH THE LORD OF HOSTS.

1. O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

O God of revenges (אל־נקמות)—Jehovah, who art strong to avenge Thine own elect! Thou Mighty One, who hast power to execute Thy predicted judgments! This is the cry of the Holy Ghost for judgment, and that for the sake of man's salvation from the power of the enemy. God will not judge before the time, but will wait for that day which He hath ordained (Acts xvii. 31). O Lord, to whom *vengeance belongeth*, shine forth in Jesus Christ, the brightness of Thy glory, the express image of Thy person, to whom Thou hast committed all judgment.

2. Lift up thyself, thou judge of the earth: render a reward to the proud.

Lift up thyself in Jesus Christ. Cause Him to arise from Thy right hand, and come down, that all Thine enemies may be scattered. O Lord Jesus Christ, arise! Lift up Thyself, and *render a reward to the proud.* Deprive Thou them of that in which they boast, and leave them neither root nor branch (Malachi iv. 1). Let them be as a desert (גמול) over which the fire hath passed!

3. LORD, how long shall the wicked, how long shall the wicked triumph?

The saints of God, whether in the body or out of the body, cry to the Lord by the Holy Ghost, and ask, *how long* will He delay His coming? For until then shall the wicked triumph.

4. *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

How long shall they utter and speak hard things? How long shall their hearts be as a fountain of unclean waters, pouring out bitter words? How long will they be permitted to speak great things and blasphemy? How long shall *all the workers of iniquity boast themselves* in their pride, as lords over God's heritage, and scorn His purpose in Christ, whilst uttering hard speeches against Him?

5. They break in pieces thy people, O LORD, and afflict thine heritage.

They shall break in pieces thy nation, O God! The Gentiles are permitted to do so because of its sins; but they would crush it (ידכאו) in hatred, and

withstand Thy purpose, not seeking Thy glory. Thou usest the wicked as a rod for the accomplishment of Thy will. Thy twelve tribes have they scattered, and humbled Thine inheritance. They have trampled the land under foot, not considering their end, nor Thy dealings with Thy people. Unless they repent, they shall indeed be consumed by Thine anger.

6. They slay the widow and the stranger, and murder the fatherless.

In their wars and fightings they have slain the widows, and have expelled the stranger from their gates; they have taken away the precious life of the fatherless, whose blood crieth beneath the altar for vengeance.

When Jesus cometh, and maketh inquisition, how will they stand before His judgment seat? The widowed Church now crying for her absent Lord, and the wandering Israelite, now a stranger to the covenant of God, have they turned away from their gates.

7. Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

And *yet they say Jah* (יה) *will not see.* Unconscious that His eye is ever upon them to charge them at His judgment seat, they say, *the God of Jacob will not regard* the affairs of the nations, neither will He restore the children of Jacob under their king. They do not believe that His heart's desire is, "that Israel may be saved."

8. Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

The things of the Spirit of God are not to be understood by the natural man, and they who quench the Spirit come under the power of the flesh, and, like the brute beasts mentioned in Jude and in the book of the Revelation, are made to be taken and destroyed. They will be so taken as in a snare. Who are fools in God's sight? Those who in ignorance of spiritual things will not humble themselves to be made wise unto that salvation which will be brought unto them at Christ's coming.

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

He who planted the ear, shall he not hear? He who placed that wonderful organ in the human head, by which sounds convey intelligence to the soul, shall not He hear all that transpires therein?

He that formed the eye, shall not he behold? The Holy Ghost asks, if God formed the eye with all its marvellous component parts that every creature living in light may rejoice in beholding outward objects, shall not He Himself, who fills heaven and earth, behold

and look upon His works as they come forth from His hands? Yea, verily! for He is omniscient, and in Jesus Christ both hears and sees all, that He may exercise dominion over all.

10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

He who instructs the Gentiles (היסר גוים), *by chastisement, shall he not correct* His own people when they depart from His ways?

He who teaches man (Adam אדם) *knowledge, shall not he know?* God instructed Adam, the work of His hands, concerning the naming of the creatures, when he brought them before him to see what he would call them. This natural knowledge, therefore, is of God, howsoever it may be perverted in opposition to spiritual revelation.

11. The LORD knoweth the thoughts of man, that they *are* vanity.

Jehovah, who knew the past when it was yet future, who saw the present ere it came before Him, and to whom the future is as the present, *knoweth the devices of Adam* (מחשבות אדם) and his posterity, *that they are vanity*. Transitory and unstable, like his own mortal condition, they pass away before the eternal truth of God.

12. Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

O the blessings of the mighty, the God-man (אשרי הגבר), upon whom rested the chastisement of our peace; of Him who taught by the Holy Ghost out of His Father's law, to which He was ever obedient, and did thus destroy the deadly effects of the perverseness of Adam.

13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

That thou mayest cause him to rest unmolested in His glory (להשקיט), because of the days of evil (רע) which shall elapse before His coming again, *when the pit shall be digged for the wicked* one (לרשע), even Antichrist, who, when cast into his place of destruction, will become an abhorring unto all flesh. The Hebrew is, until the ambush or secret place be laid bare (יכרה) for the reception of the wicked one, whom the Lord will cast alive into His place of punishment prepared for him. No doubt this is the Gehennah to which reference is made in the New Testament.

14. For the LORD will not cast off his people, neither will he forsake his inheritance.

For Jehovah will not leave (ישׁשׁ) *his people* in the power of the grave, but will raise them up to receive their promised reward. Of His ancient people it is written: "Hath God cast away His people?" God

forbid! He hath reserved the remnant to whom He will restore their heritage, when, at His return, He expels the Gentiles, that they may no more trample it under foot (Ezek. xxxvii. 25). Then will be fulfilled the vision granted to Ezekiel under the figure of the gathering together of the dry bones, which He beheld clothed with flesh and sinews, covered again with skin, and inspired with breath from the four winds of heaven (Ezek. xxxvii. 1—14).

15. But judgment shall return unto righteousness: and all the upright in heart shall follow it.

When (בִּ) *judgment shall return unto righteousness,* at the coming of the Lord as the righteous Judge, who, from His throne as Son of Man, shall minister judgment unto the nations, then all the upright in heart shall follow after it, and have a place in His kingdom, which will be a kingdom of righteousness, and, therefore, of peace and joy.

16. Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

Who will rise up for me, exclaims the Holy Ghost, *against the evildoers* in the last days of the Gentile dispensation? Those who sleep in Jesus God will cause to arise from their graves, and bring with Him to vanquish the Antichrist and the false prophet, with their hosts.

Who will set himself (יִתְיַצַּב) *for me against the workers of iniquity?* His two witnesses in the Holy Ghost, who will answer to His cry in reproving the world, not only of sin and of righteousness, but also of judgment to come (Rev. xi.). These words may, in the first instance, apply to the Lord; secondly, to His gathered saints; and thirdly, to Israel, who, when restored to His own land, will fight against the Gentiles (Zech. ix. 13, 14).

17. Unless the LORD *had been* my help, my soul had almost dwelt in silence.

Unless Jehovah had been my help in the midst of the reign of Antichrist, with his fearful companion the false prophet, *my soul had almost dwelt in silence.* In this period there will be found a remnant of faithful ones ("seven thousand men") (*ὀνομάτα ἀνθρώπων χιλιάδες ἑπτά*) (Rev. xi. 13), who will not bow the knee to the modern Baal, nor worship his image. Were it not for these, the Spirit of Christ would be utterly silenced in the earth; but God will never leave the world without a witness.

18. When I said, My foot slippeth; thy mercy, O LORD, held me up.

Those who remain on the earth during this time of trouble, when Antichrist shall reign, will be as the foot or heel of Christ's mystical body, and every standing place being removed from under them, they will be wan-

dering witnesses, of whom the world will not be worthy ; yet when thus set in slippery places, their Lord will not fail to identify Himself with them ; Jesus, looking to the mercy of the Father to uphold His cause, will by this remnant of the faithful eventually bruise the serpent's head. The hidden power of the whole body will be put forth in the heel, by which He will supplant the enemy.

19. In the multitude of my thoughts within me thy comforts delight my soul.

When Jesus looketh down from heaven upon the earth thus deceived by the enemy, and held of those who have apostatized from Him, He will not be moved for He knows the end ; and the purpose of the Father in Him. *In the multitude of his thoughts*, as Son of Man flowing into His human spirit, the unspeakable comforts of the Father will delight (ישעשעו) His soul. And He will say—

20. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Shall the throne of iniquity be joined to thee (יחברך)? Shall Christ have fellowship with the head of infidelity? Shall the anointed King enter into an agreement with the living image of Satan? What communion can the Light of Life have with the prince of darkness, or with his helper the false prophet, who will rule over the children of pride? They will frame iniquity by a law, and think to change times and seasons which God Himself hath established for the restoration of all things.

21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

From His throne on high, He will behold the kings of the earth gathering their forces against *the righteous one* (צדיק), to the great grief of His soul, which He offered up to save them from everlasting destruction. They will condemn the blood of the Son of God, trampling it under foot as an unholy thing, and to such remaineth no more sacrifice for sin.

22. But the LORD is my defence; and my God *is* the rock of my refuge.

But Jehovah shall be my high place (לי למשגב). In Him I shall be lifted up far above their malice, where they will be unable to touch Me, or those whom Thou shalt give to Me.

And Thou, Father, shalt be *the rock of my refuge*, against which no power of the enemy can prevail. My foundation, Mine eternal rock !

23. And he shall bring them upon their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

Jesus will come forth and punish the inhabitants of the earth; *he will turn upon them their own iniquity, and cut them off* from His earth, which they have polluted. *Yea, Jehovah our God will cut them off*, because they have rejected the love of the Father, and the redemption of the Son, and have blasphemed the name of the Holy Ghost, even our God (אלהינו). The unbegotten Father, the only begotten Son, and the Spirit of Elohim, will unite in the judgment of the wicked; each person of the Godhead is equally concerned and present in every divine work. It was so at the beginning, is now, and ever shall be, world without end. Amen.

PSALM XCV.

ALL THE EARTH SHALL WORSHIP THEE; THE FATHER EVERLASTING.

1. O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

The Spirit here moves the redeemed of the Lord to shout for joy, for the perfected salvation of which they are partakers. This is one of the songs of the second Advent, when the kingdom shall be established in glory. "O come, let us shout for joy unto Jehovah" will be said by the dwellers in heaven, and repeated by Israel on earth.

The shout of joy to the *rock of salvation* will be echoed by the nations; for, behold, His salvation is made manifest throughout the world!

2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Let us come before his face (פניו) *with thanksgiving.* The saints will fall down before the King, who in that day will be personally present on the earth, and will confess that the Father hath loved Him, and sent Him to be the Saviour of the world.

3. For the LORD *is* a great God, and a great King above all gods.

For the Lord Jesus will be revealed *as a great God.* He will remove the wicked from His presence, that He may shew forth His power over the nations, who will be subdued under His government. Not only will God be supreme, but Jesus, as a great King, will be exalted above all angels, and all men, however mighty and however strong.

4. In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

All *the deep places of the earth*, the abyss, and all therein, all things hidden from the eye of man will be given into His hand. *The strength of the mountains* (הרים) *is his also.* All material things will be moved and changed by His word, and will be established upon a new and secure foundation; but they must pass through that refiner's fire which will bring into manifestation both the new heavens and the new earth, with the nations of the saved, whose strength will be from Him, the Almighty, the unchangeable God.

5. The sea *is* his, and he made it: and his hands formed the dry *land*.

The all-encompassing *sea*, which excites our wonder, whose power seems so overwhelming and is ofttimes so dangerous, He claims as His own. He who spread its waters over the face of the earth (Gen. vii. 19), can, as of old, shut it up within the great abyss (Rev. xxi. 1).

And his hand, which *formed the dry land*, and stretched it out over the sea (Psalm cxxxvi. 6), will renew the face of the earth, and will deliver it from the dominion of the waters, at the restitution of all things; for He is good, and His mercy endureth for ever.

6. O come, let us worship and bow down: let us kneel before the LORD our maker.

This will literally apply to the restored nation of Israel, as is apparent from the succeeding verse. They will head up the nations, and say: "O come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Israel will say, "*Let us bow down and kneel before Jehovah*, who made us. Is He not our Father, who hath redeemed us from the nations? Hath He not made us, and established us?" (Deut. xxxii. 6).

7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

For he is our God, Emmanuel, God with us on the earth; *and we are the nation* (עם) *of his pasture, and the sheep of his hand*, subject to His guidance as the Shepherd of Israel. *To-day if ye will hear his voice.* Though late in the day of grace, yet, ere the twelfth hour closes, He will cause the ear of Israel to hear. They will suffer thus far before He stretches forth His hand to heal them; but then they will hear His voice and live, for He will graft them again into their own olive tree (Romans xi. 23).

8. Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

Harden not your hearts, as when ye provoked the Lord at Meribah (במריבה), and as in the day of Massah (ביום מסה) in the wilderness. The time will come when the stony heart will be removed from Israel, and they will no more tempt the Lord, but will know assuredly that He is in their midst to redeem them from their iniquities, as He hath promised by His holy prophets.

9. When your fathers tempted me, proved me, and saw my work.

The generation that came out of Egypt, *tempted God* by doubting His presence, and claiming His miraculous interference on their behalf as a right. *They proved* the living God as though He were their servant. Yet how often did He manifest His mighty works, supplying them with water from the rock of Horeb, and giving them bread from heaven.

10. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

Forty years was the Lord grieved with them, when He led His flock like a shepherd. Ten times they provoked Him, and refused to hearken to His voice; wherefore all who came out of Egypt died. Forty years was the time of their probation in the wilderness, during which all that generation died out, having refused to walk by faith in the paths of the Lord.

11. Unto whom I sware in my wrath that they should not enter into my rest.

Of whom (אשר), that is, of that generation, *I swore in my wrath, that they should not enter into my rest* (אל־מנוחתי); all that were numbered consequently above the age of twenty died in the wilderness. Forty years was the time allotted for them to wander in the wilderness, after the number of the days in which they searched the land. "Each day for a year shall ye bear your iniquity," said God, "and ye shall know my breach of promise" (Num. xiv. 29-34). At the intercession of Moses (Num. xiv. 20), He not only withdrew His hand from exterminating them, but swore by His great name that the whole earth should be filled with His glory, which promise will assuredly be fulfilled at the coming of the Lord Jesus in that very people, who from the days of their fathers have gone astray from Him. In them His name shall be hallowed, and His glory seen in their midst (Zech. ii. 5).

PSALM XCVI.

THE GLORY OF THE LORD SHALL COVER THE EARTH.

1. O sing unto the LORD a new song: sing unto the LORD, all the earth.

The Lord at His coming will introduce a new order of things, when the song of triumph over death, and of victory over Antichrist, will be sung unto Him. *O sing unto Jehovah a new song!* will be the exclamation of the glorified saints, to which all the earth will respond in chorus, for they will sing of that joy which shall succeed the resurrection.

2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.

Sing unto the Lord, for the accomplishment of His work. *Bless his name,* for the deliverance of creation from the powers of the enemy. *Shew forth his salvation from day to day,* for it will increase in power as His blessed government becomes enlarged and more widely acknowledged. Bear the tidings (בשרו) of His salvation unto all the nations, that they may be healed.

3. Declare his glory among the heathen, his wonders among all people.

Declare his glory among the Gentiles, not merely His grace, for the Lord of life and glory will then be present on the earth, seated on His throne, and ministering judgment and justice unto all (Isaiah ix. 7; Jer. xxv. 5; xxxiii. 15). His marvellous works as the righteous Judge shall be declared among the nations of the saved. It is written (Isaiah lxvi. 16), that after He hath pleaded with all flesh, as by a devouring fire, and by the sword of His mouth, He will gather the remnant of all nations to see His glory in the land of the living. The children of Abraham will then declare it among the Gentiles, for in them and in their King shall all the families of the earth be blessed.

4. For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

For the Lord is great; of the increase of His government and of His peace there shall be no end, and great and glorious will be His majesty as universal King. *He will be feared above all gods.* Jesus will be approached with a reverence above the mighty ones in heaven and on earth; all will acknowledge His lordship, and act in conformity to His will.

5. For all the gods of the nations *are* idols: but the LORD made the heavens.

For all the gods set up by the nations; heroes, whether living or dead, by whom God hath wrought in times past, *are but idols.* Jehovah is alone worthy of worship, who made the heavens and their hosts, and upholds all things by the word of His power.

An idol is an outward sign of man's degradation, and a negation of his own dignity, as made in the image and likeness of God.

6. Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

That which was seen for a short time in vision on the holy mount, will, at our Lord's second Advent, be a permanent revelation on the earth. *Honour* will flow from Him, the only begotten of the Father, over all who in past ages have offered it unto Him. Excellent majesty will surround Him, surpassing all that has gone before; it will be heavenly and enduring. The strength of immortality will surround His throne, for His government will be administered by men in the power of an endless life.

All this will especially be exhibited in the sanctuary of the redeemed, which will be indwelt of God, and radiant with His glory.

7. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

Then will the promise be fulfilled to Abraham, that in his seed, which is Christ, all the kindreds, or families (משפחות), of the earth, all (עמים) nations, shall be blessed. The sons of Ishmael under the sons of Isaac, and both under the glorified Church, will ascribe unto the Lord glory and strength.

8. Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

Give unto the Lord the glory due unto his name. Let it be hallowed on earth, as it is by angels in heaven, who hearken to the voice of His word. Give glory unto Jehovah, as the God of Abraham, Isaac, and Jacob, and the Father of our Lord Jesus Christ.

All the nations of the saved will bring an offering into the courts of the heavenly Jerusalem, and lay it at the feet of their King, in token of their eternal fealty to Him (Rev. xxi. 26).

9. O worship the LORD in the beauty of holiness: fear before him, all the earth.

O worship Jehovah in the beauty of holiness. A holy worship will be offered by pure worshippers to Him, who will be revealed in His glory, and that not merely by an election out of the nations, but by all who will reverence Him with godly fear.

10. Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

This shall be the message of the royal heralds: *Say among the Gentiles* (בגוים) *that the Lord reigneth;* that the Son of Man hath taken His throne, asserting His right to rule.

The world (תבל), *yea* (אף), the inhabited, fruitful world, *shall be established* before God in newness of life, in excellent beauty, and in joyful liberty. Nothing shall move it from its stability under the full blessing of Almighty God.

He shall judge the nations (עמים) in uprightness. Man, under the government of the Just One, will no more bow down to his enemy, but will walk in uprightness before the Lord.

11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

The heavens shall rejoice. Satan and his angels being cast out, there is no longer any accusing voice before the throne of God (Rev. xii. 8). Let them rejoice and say: "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ," for there is no more place found therein for Satan and his messengers.

And let the earth be glad, because the enemy is cast into the abyss, shut up and sealed in his place for an appointed time, before he is finally adjudged to the lake of fire.

The sea, and its fulness, *shall roar*. God will shake it with the dry land, as foretold by Haggai, the prophet (Haggai ii. 6).

12. Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice,

The field (שדי), the wide extent, shall exult in the lifting off of its curse, and all therein shall blossom as the rose, because the blessing of the Lord will enrich it with beauty, and make it testify to the bounty of His goodness.

Then shall all the trees of the forest rejoice, because no venomous serpent shall hang on their boughs, nor poisonous vapours lurk in their midst, but they shall be as trees which the Lord hath planted for the comfort and blessing of man.

13. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

The Lord will look with favour upon the works of His hands, and will breathe out a blessing over all. In that day it will be said: *He came* (בא) *to judge the earth*, and counted it worthy of deliverance, for the sake of the blood of the Sacrifice shed for its redemption. Again, the Holy Ghost bears witness to Jesus, that at His

second Advent He will judge the habitable world with righteousness, *and the nations in his truth*, even in Him, who is the Truth incarnate, our Lord and Saviour Jesus Christ, King of kings, and Lord of lords.

PSALM XCVII.

"THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER."

1. The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*.

The prophet here alludes to the time when Satan, being cast out, will no more usurp authority over the visible creation. The Lord Jesus will reign in his stead over the world redeemed from the enemy, as God of the eternal age, when all creation will be at rest.

The multitude of isles shall be glad, being surrounded with His blessing as with the waters which encircle their coasts.

2. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

A cloud (ענן) *and darkness are around him* (סביביו). A pillar of cloud veiled His presence when He went before His people, as a sign to them to follow Him in faith, and await the time of His manifestation in glory. Light came to His people from this pillar of cloud, but it was fearful darkness to His enemies when they fought against the God of Israel; even so now, the faithful penetrate this cloud of darkness, and discerning therein the leading hand of God, patiently submit themselves as did Caleb and Joshua, assured that the darkness will pass away when, the veil of earthly things being removed, God in Jesus Christ will be seen as He is in the light of His glory, enthroned in that righteousness of which judgment and justice will be the foundation (כון).

3. A fire goeth before him, and burneth up his enemies round about.

A fire shall go before him (תלך), or, before His face (לפניו). The Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, which shall burn up His persecutors, or distressors (צריו), round about.

Thus He will take vengeance on those that know Him not, and obey not the gospel of our Lord Jesus Christ.

4. His lightnings enlightened the world: the earth saw, and trembled.

Jesus taught that, as the lightning cometh out of the east, and shineth even unto the west, the farthest point from it, so shall also the coming of the Son of Man be. The earth with its inhabitants will see and tremble when He ariseth in majesty to shake all things, and will wail because of Him. His countenance will be like lightning, and will cause the mighty men to flee in terror, and hide themselves from his frown. Our God is a consuming fire; and woe be to those who fall into His hands when, the time of intercession having passed away, God's longsuffering shall come to an end.

5. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

The mountains (הרים), the symbols of the kingdoms of the earth, *will melt like wax* before Him; the earth will tremble to its foundations; rocks will be rent, and hills thrown down; the kingdoms will be moved, and ground to powder, like the mighty image that God shewed to the king of Babylon; and these, fashioned anew by His creative word, will then be seen as the image of the invisible God, the Lord of the whole earth.

6. The heavens declare his righteousness, and all the people see his glory.

The heavens, or the inhabitants of the heavenlies, *will declare*, to all beneath them, *the righteousness of the Lord* in His works of grace, of truth, and of judgment; and all the nations (העמים) will be gathered before the Son of Man, when He shall come in His glory, and shall sit on His throne.

7. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

The conversion of the world will be consummated by judgment in the revelation of the kingly majesty of the Lord. Then all who serve and fall down before images, graven (פסל) by man's device as a means of mediation with God, and that boast themselves of idols, whether of the heart, the imagination, or the senses, will be confounded together.

Worship him, all ye Elohim (כל־אלהים), ye mighty ones. The writer of the Epistle to the Hebrews thus interprets these words: Ὅταν δὲ πάλιν εἰσαγάγῃ. When the Father bringeth again the second time His Son into the world, and putteth Him in pos-

session of all therein, He saith, "*Let all the angels of God worship him.*" Those glorious bands will accompany Him to fulfil His purpose in His Church, in the restoration of Israel, and in the subjection of the world to Christ and His saints.

8. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

God's purpose will then be accomplished; not only the heavenly Zion, but also the earthly will hear His voice, and obey Him in gladness of heart.

And the daughters of Judah, the survivors of the kingly tribe, shall rejoice because of Thy judgments, O Jehovah, for by them shall Thy grace be received, and Thou wilt be sanctified in their eyes (Ezekiel xxxvi. 23; xxxix. 7).

9. For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

For thou, O Lord, in the visible majesty of Jesus Christ, *art high above all the earth*, which Thou wilt subdue under Thy sceptre. Thou wilt be greatly exalted above all gods, all angels, principalities, thrones, and dominions, above the kings, princes, and judges of the earth, the only object of worship, and the only source and sustainer of life.

10. Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Ye who love the Lord Jesus, and look forward to His kingdom, *hate evil* in every form, whether spiritual, intellectual, or fleshly, for none of these can enter the presence of the Holy One.

He keeps the souls of his saints. Whether they wake or sleep, they live together with Him, until He bring them with Him in glorified bodies.

He hath delivered them from the power of the wicked by the cleansing of His blood and the inspiration of His Spirit; they repose in His bosom, where no fiery dart can reach them, and no wickedness can trouble or persecute them. They rest from their earthly conflict, waiting to be clothed upon with their house from heaven.

11. Light is sown for the righteous, and gladness for the upright in heart,

Light, eternal light, *is sown for the righteous one* (לצדיק). Wherefore He laid Himself down in the grave, and committed His spirit to His Father. The Prince of Life was thus sown in mortality to lift up that very flesh in which He suffered and died.

The upright in heart shall see Him face to face, and their joy shall be full.

12. Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

Rejoice in the Lord, ye righteous (צדיקים). The Spirit passes from the one to the many, to those who can rejoice in hope. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans viii. 24, 25). Remember His holiness, and give thanks to Him, who, in order that men might partake thereof, first made atonement for the sins of the world, making way for His holiness in the gift of life to those who should receive Him. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans v. 10).

PSALM XCVIII.

BEHOLD, THE LORD GOD WILL COME WITH STRONG HAND, AND HIS ARM SHALL RULE FOR HIM: BEHOLD, HIS REWARD IS WITH HIM, AND HIS WORK BEFORE HIM.

A Psalm.

A Psalm for the Church triumphant.

1. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

When the just are raised from the dead, and the living changed to meet them, that both may be gathered unto the Lord, as the Church triumphant, then shall be brought to pass the saying that is written: "Death is swallowed up in victory;" and a new song of thanksgiving will be sung to God for giving them that victory through our Lord Jesus Christ. Surely He will then do marvellous works, far beyond those which He wrought for Israel in Egypt.

His right hand, and the arm of his holiness, hath saved with a great salvation. He will appear as the true Joshua, the Captain of our salvation, and the power of God will be marvellously put forth through the hand and arm of His holiness, even through Jesus Christ our Lord. He was declared the Son of God by the power

of the resurrection, in which power He will return, and will do marvellous things, such as eye hath not seen nor ear heard.

2. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

The Lord will make known His salvation; for His saints will reign with Him on the earth, so that all shall see them and wonder, and turn unto Him. The Lord will openly shew His righteousness in the eyes of the Gentiles; for in the day of His coming He Himself will be the revelation of the righteous judgment of God, who will then render to every man according to his works—to them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life; but on them that are contentious and obey not the truth will He pour out the full measure of His wrath. Blessed will they be who in that day are found in Christ. They shall attain to the first resurrection, and sing the new song; for they will have the prize of their high calling of God in Christ Jesus (Phil. iii. 9-11).

3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

His ancient people will come up in memorial before Him. He will remember His mercy toward the house of Israel, and His promises of truth to their fathers will not be forgotten. When all the tribes of Israel abide in safety under their King in their own land, all the ends of the earth will see the salvation of God in Jesus Christ, for the mouth of the Lord hath spoken it.

4. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Shout ye (הריעו) *to Jehovah, all the earth.* All nations will express their thankfulness with shouts of deliverance, acknowledging the gift of such a Redeemer; for when once the Church is glorified and Israel restored, the whole world will know that the Father hath sent the Son to be its Saviour and its God.

(בצחו ורננו זמרו) Break ye forth on the right hand and on the left; shout for joy in the possession of the Prince of Peace; and sing these Psalms, which the Holy Ghost has prepared under various forms of song, to the praise and glory of Jehovah.

5. Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

The voice of harpers will be heard harping on their harps. If the Holy Ghost made use of the voice of David to sing, and of his hand to play skilfully on the harp, wherewith he refreshed the troubled spirit of Saul and drove back the enemy, will He not much more inspire the chosen

choir, who shall lead up the praises of creation, and present them to Almighty God?

6. With trumpets and sound of cornet make a joyful noise before the LORD, the King.

With trumpets, not sounding an alarm of war, nor for preparation to battle by the assembling of armed hosts, but by the proclamation of peace, the calling upon all to keep the rest of the Lord. The thrilling sounding of the human voice, inspired by the Holy Ghost, will produce such joy as will show itself to be divine. And above all, the sound of the shophar (שופר), the angelic instrument, sounding long and loud, will not inspire terror, but rather confidence in the sons of men. All will be done before the face of the Lord Jesus, the great King, sole object of joy, the Prince of Peace.

7. Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

The sea shall roar (ירעם). He will rebuke the sea, and make it dry, and also the mighty rivers (Nahum i. 4); for the fulness of them is under His control, to do with them according to His pleasure. *The world, and they that dwell therein*, will shake terribly, and be moved at His presence, before the new earth cometh forth covered with the blessing of God.

8. Let the floods clap *their* hands: let the hills be joyful together

The rivers shall clap the hand (כף). He will take up the nations and scatter them, and He will cause men to praise Him who will change the laws and seasons under which all things at present exist.

The mountains will be joyful together, yielding fruit and flowers, and every beautiful plant, under the footsteps of the Incarnate, Creative Word.

9. Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Before the Lord, who will personally appear to smite, and to change the world, and to establish and cover with beauty His redeemed creation. He will come as the Judge, and will execute judgment without respect of persons. The whole earth will see Him, and know Him as the Righteous One, who will govern the people with uprightness. He will hold the balances of justice in His court, and administer the righteous law. When the nations have a man at their head one with the invisible Father in the heavens, they shall know the difference between trusting in the wicked one, and resting in the Good One.

PSALM XCIX.

TO SIT ON MY RIGHT HAND AND ON MY LEFT IS NOT MINE TO GIVE, BUT IT SHALL BE GIVEN TO THEM FOR WHOM IT IS PREPARED OF MY FATHER.

1. The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved.

A new scene opens before the eye of the prophet. He beholds the Lord Jesus as the future King, seated on His glorious throne, reigning on the earth. The nations who have walked in their own ways, conscious of their misdeeds, will be troubled at His presence, and yet constrained to submit to Him in His terrible majesty.

He sitteth between the cherubim; not between the two golden figures bearing this name, but between the Church on His right hand and His ancient people on His left; for the elder in time shall serve the younger, in a service of love in the presence of their mutual King.

The earth shall be moved out of its place to enjoy His blessing, which will penetrate it throughout, and nothing from above or from beneath shall hurt or destroy in His kingdom. The outward and visible will be so changed by His power therein as to be a meet habitation for Himself and His saints.

2. The LORD *is* great in Zion; and he *is* high above all the people.

The Lord, the perfect Man, when bodily present on the earth, must have some place in which to dwell, and in which the great glory of His majesty will be seen, and that place will be Zion, where, crowned as the King of men, He will be high and lifted up over all the nations of the earth.

3. Let them praise thy great and terrible name; *for* it *is* holy.

The nations shall praise the name of Jesus, their Saviour, for it is great above every name in heaven, in earth, or under the earth. It will be terrible to His enemies, and will smite them with deadly fear.

His name is holy, and He will be exalted in holiness, without which neither men nor spirits will be permitted to enter the holy city, the city of the Great King.

4. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

The strength of the king will be seen in His love of righteous judgment, by which He will separate the precious from the vile, as the wheat is separated from the tares, and by which He will deliver the earth from its inherent evil, and destroy all the works of the devil.

He will establish uprightness in all places; not only the place, but the nation also is foretold in which He will execute judgment and righteousness, even in Jacob, as it is written: He shall reign over the house of Jacob for ever, and there shall be no limitation to his kingdom (Luke i. 33; Isaiah ix. 7).

5. Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.

Exalt, O ye nations, Jehovah our God. Let the Church say Amen, and let Israel respond Amen, *and worship at his footstool.* As touching His divinity He is omnipresent, but as regards His manhood, Jerusalem will be the place for the soles of His feet, when the nations shall come up to the holy city, to worship the King, the Lord of Hosts, and "holiness to the Lord" will flow unto all from thence as from a fountain.

6. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

In that day will Moses and Aaron stand among His priests. The first sent immediately from God, and the second called of God, and consecrated to his office by Moses. They will see the King in His beauty, and will rise to inhabit the promised land. Samuel, also, with those who have in all ages called upon the name of the Lord, will awake to that blessed resurrection.

7. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

In the pillar of cloud he will speak (ידבר) unto them. They heard His voice in the angel of His presence, and will rise to see Him manifested in flesh; they kept His testimonies and the statute (יחק) which He gave them, to serve as the shadow of a better priesthood, and a higher altar, which Christ Himself would establish in the heavens, and reveal in due time upon the earth (Hebrews vii. 21; xiii. 10).

8. Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Thou answeredst them, O Lord our God; Jehovah our Elohim. Thou didst regard and answer their prayers as the living God, when Thou didst set Thy glory in their midst. *Thou wast a God that forgavest them* when they sinned, *though thou tookest vengeance*

upon their inventions. For the blood of Christ, shed for the remission of all sin, hath blotted out their transgressions, and they shall be brought into everlasting peace in Thy kingdom, when the past will no more come up in remembrance against them.

9. Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

These will be the words addressed to all in the kingdom of God: *Exalt the Lord* Jesus, *our God.* The presence of Jehovah will be seen in Him, who is the revelation of the Godhead to men, and they will bow down (והשתחוו) at the mountain of His holiness, or before Him in His kingdom, where His holiness will be manifested, the centre of which will be the holy mount of Zion.

Jehovah our God is holy, and all must be conformed to His image, in order to exist in His presence, for Jesus will then be seen as "HOLINESS TO JEHOVAH," and will not endure iniquity, nor lightly pass it by.

PSALM C.

HIS GLORY IS THE FULNESS OF THE WHOLE EARTH.

A Psalm of praise.

A song of thanksgiving.

1. Make a joyful noise unto the LORD, all ye lands.

Shout ye (הריעו) *to Jehovah, all the earth* (כל־הארץ). What a time of blessedness, when God shall be all in all, and every living thing under the government of His Incarnate Son! Every note of complaint hushed; no fear of death cutting short every man's work, but eternal joy in every breast, and every voice uniting in one glorious shout to Jehovah:

The earth will then become the temple of His praise.

2. Serve the LORD with gladness: come before his presence with singing.

They will serve Jehovah with gladness, love in every heart will express itself in strains of joy. The song of the angels will be taken up by men: "Glory to God in the highest, on earth peace, good will toward men," through Him, who as the Prince of Peace will then rule over them,

for all will then possess the knowledge of His truth, and be set free thereby. They will come before the presence of their King, and look with joy upon His reconciled countenance, and in the fulness of their delight will break forth into singing.

3. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

The nations will be filled with the knowledge of the true God, and of Him whom He hath sent, and this will be eternal life to them. And Israel, through whom the blessing will be sent according to God's promise, will acknowledge in that day that He the Lord is in their midst, and that He hath established them to be His nation, not for their sakes, but for His own name's sake; and through the children of faithful Abraham all other nations willl be blessed. Therefore they will stand before Him as His peculiar people, to transmit to the nations what they receive from Christ and His Church as their head and fountain of blessing. They will rejoice in Him who hath made them to be what He hath determined aforetime, even the firstling of the flock of mankind, gathered into their own fold in the Holy Land.

4. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

In the day of their deliverance they will invite all nations to partake of their blessing, and will say unto them: *Come ye into his gates with thanksgiving;* those gates of the eternal city shall be always open to admit the continual stream of worshippers who will delight to offer to the Lord their sacrifices of praise. No cherubim with fiery sword shall bar the gates of Paradise, nor hinder the approach of any; for all shall know the Lord, and shall walk worthily of Him who hath made them to be partakers of His salvation.

Through these gates, so truly called the gates of praise (Isaiah lx. 18), will the nations of the saved, with their kings, "enter into his courts," and offer in all thankfulness their glory and honour unto Him who in the new Jerusalem will shine forth in the lustre of His majesty.

5. For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

For Jehovah is good, and His works, delivered from evil through the redemption of His Son, shall testify thereto. His mercy will then triumph over judgment for ever.

And his truth, in the fulfilment of every promise, *will endure to*

all generations. Every jot and tittle of His word will be accomplished, for the Truth Incarnate will Himself ratify and confirm the same. And when all things are thus subdued under the dominion of the Son by His Father, then shall the Incarnate Word also Himself be subject unto Him that put all things under Him, that God may be all in all (1 Cor. xv. 28). For the Son was made man that He might abide man for ever, as the visible representative of Deity unto all creation.

PSALM CI.

THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

A Psalm of David.

A prophetical Psalm, concerning the beloved Son of God.

1. I will sing of mercy and judgment: unto thee, O LORD, will I sing.

God will fulfil His work both of mercy and of judgment, as will be made apparent in His kingdom, when the voice of praise will ascend to the Father from the lips of the Son of Man. In mercy He will save all who put their trust in Him, and by His judgment will deliver the earth from His enemies. As it is written: "For the day of vengeance is in my heart, and the year of my redeemed is come" (Isaiah lxiii. 4). The Lord Jesus ever looks forward to the kingdom, and prays that it may be established upon the earth, when His Father's will may be done thereon, even as it is in heaven.

2. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

I will behave, or act, wisely in a perfect way. None but the Perfect One could dare to utter these words in the presence of a holy God. "I will act in a way that is upright," were His words; for what He said He was able to perform, in that He fulfilled all righteousness. And this was the ground of His appeal to the Father.

O when wilt thou come unto me, and raise Me up out of this

miserable world of sorrow and of death? *I will walk within my house with a perfect heart.* We may understand that He refers when speaking of His own house, not merely to His human habitation, but to that which is His eternal dwelling-place, even His mystical body the Church. Thus, St. Paul writes, Christ is the Son of God over His own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end (Heb. iii. 6); and He will dwell and walk in them who cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord (2 Cor. vii. 1).

3. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

The Lord enters into details concerning His own righteousness, the persons and things which He will exclude from His house and kingdom. *I will set no wicked thing before mine eyes*, no matter, or thing of Belial (דבר־בליעל); no unworthy matter shall be transacted within His house; He will not look upon it. The work of them that turn aside or become apostate He hates with a perfect hatred, and will burn it up with the fire of His jealousy. He will not suffer anything that does not savour of God to cleave to Him, but will shake it from off His house, and it shall find no place in His inheritance.

4. A froward heart shall depart from me: I will not know a wicked *person*.

A froward heart shall depart from me. He was meek and lowly of heart, resting in the love of His Father, and such alone are acceptable in His sight. To the froward He will shew Himself froward, and to the wicked He will say: "Depart from me, I never knew you: though ye may have called me Lord, ye did not the things that I commanded."

5. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

The slanderer will find no favour in His eyes, for he is an accuser. He who in the enmity of his heart has secretly slandered others, will by Jesus Christ be cut off from the inheritance of God.

Him that hath a high look; more stout than his fellows, and whose eyes are cast upon the earth to obtain the dominion thereof; and him that hath *a proud heart*, lifted up by the spirit of Satan, the king of pride, Jesus will not suffer to prosper, or to inherit the earth; but will pour out upon them the vials of His wrath, and will remove them from His presence, and cast them into the place prepared for them.

6. Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

But opposed to those who will be removed from the presence of the Lord at His coming, are *the faithful of the earth,* who have remained steadfast in His covenant, and have witnessed to Him who should come. His eyes are upon them, their dust is precious in His sight, and He will raise them from the dead to dwell with Him in glory everlasting; where He is there they shall be, and as He is so will they be.

He that walketh in a perfect way, following the footsteps of Jesus Christ, as a disciple his master, and hath not submitted his soul to evil, shall minister unto Him, and be numbered with those who shall serve Him in His kingdom.

7. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

He that worketh deceitfully shall not sit (לא־ישב) *within my house;* he shall neither eat bread, nor drink of the fruit of the vine in My Father's kingdom. They who have worked deceit must be removed to dwell with their master, even Satan, who is full of subtlety. He who is the Truth will not establish in His kingdom any who have spoken lies in His name; however they may have prospered in this age, they will awake to shame and everlasting contempt in that which is to come.

8. I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

In the morning of the resurrection He will stand upon the earth as a Righteous Judge, and will cut off all the wicked of the earth (כל־רשעי־ארץ); for He hath said: "Vengeance is mine; I will repay, saith the Lord of Hosts" (Romans xii. 19). And again; "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Romans ii. 9).

The doers of iniquity he will cut off from the city of God, the heavenly Jerusalem. Nothing that defileth or worketh a lie shall enter His house or kingdom; all there shall be pure, truthful, and righteous. David comparing his own house with that of the Just One who should come, and which it represented, said, that it was not so righteous with God; but he waited for the accomplishment of His salvation and desire, when Messiah, as the branch of renown, should grow out of his roots, and occupy his throne.

PSALM CII.

I AM THE MAN* THAT HATH SEEN AFFLICTION BY THE ROD OF HIS WRATH.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

A prayer of the poor and afflicted one (לעני), the Man who was overwhelmed with sorrow, such as passed all sorrow, and who poured out His complaint with many tears to His Father.

1. Hear my prayer, O LORD, and let my cry come unto thee.

Hear my prayer, O Father, and let it avail to accomplish all that Thou hast ordained. *Let my cry come unto thee* as the cry of Thine own fellow, although, as regards My manhood I stand in the fellowship of humanity, against which Thou hast pronounced the sentence of death.

2. Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

Hide not thy face from me, in whom Thou hast seen no evil, either in thought or act, and yet I am in trouble, as the appointed Sufferer for the sin of a guilty world. Remember Me, and *incline thine ear unto me*, as one who rejoices in doing Thy will. In the day of My distress answer Me speedily, and grant Me the support which My humanity needeth.

3. For my days are consumed like smoke, and my bones are burned as an hearth.

Having taken the substance of mortality, with which the children of men are clothed, a fire burns daily within Me, consuming My strength like smoke. I feel like one passing through the fire of Thine anger, *and my bones are burned as a hearth*, upon which Thou hast kindled the terrible flame of Thy displeasure.

4. My heart is smitten, and withered like grass; so that I forget to eat my bread.

My heart is smitten by the fire of heaven, and its vitality dried up, *like* the green *grass* when it withereth, *so that I forget to eat my bread*, so overwhelmed am I by pain and anguish, whilst enduring the punishment due to men's sins.

* (אני הגבר) I am the mighty man, the God-man.

5. By reason of the voice of my groaning my bones cleave to my skin.

The voice of His groaning expressed that inward suffering, which dried up His flesh and marred His outward form, making His bones cleave to His skin. They looked and stared upon Him, ignorant of the work committed to Him to do.

6. I am like a pelican of the wilderness: I am like an owl of the desert.

I am like a pelican of the wilderness (מדבר). The pelican (קאת), the crier of the wilderness, uttering My complaint in the midst of spiritual dearth. *I am like an owl of the desert.* Like (כנוס) an unclean bird, living amidst ruins and desolation, as one unworthy of a place among the sons of men.

7. I watch, and am as a sparrow alone upon the house top.

Like the solitary sparrow on the roof, so did He watch and wait that He might in the end fly away and be at rest. His own people loved their ceiled houses, and shut out their Saviour from their abode. As they treated Him, so have they been dealt with by the nations, driven from their land, and made to hide and to feed in secret places. Like the bird of evil omen have they been shunned of men. Israel hath dwelt alone among the nations.

8. Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

Herein Christ assigns the cause of the enmity of His brethren after the flesh. Being indwelt of the spirit of Cain, they loved to reproach Him for His words and acts, despising His claims, and maddened as they were by the enemy to fierce hatred against Him, they vowed to put Him to death as an evil doer.

9. For I have eaten ashes like bread, and mingled my drink with weeping,

Already He had spoken of Himself as the hearth of the altar, upon which the fire of God was kindled; and now He exclaims: *I have eaten ashes like bread.* Though the flame of evil never rose within Him, yet He suffered from the indignation of the Most High, being made to bear the sins of men, and to bring them before God like the ashes of the furnace. He was sorely tried and weakened, so that He mingled His bread with His tears. Love so intense could not be quenched in suffering and death. It triumphed over all.

10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

The Father's indignation and wrath were not kindled, because He had in any wise failed in fulfilling His will, but because of His union with that substance of manhood, defiled with sin in Adam, and in all his

posterity, which the spotless Lamb had voluntarily taken upon Himself.

The Father lifted Him up from time to time in bringing Him before His people and their rulers, and again in casting Him down into the depths of humiliation. Especially was this the case after His triumphal entry into Jerusalem, when all the city was moved, and the power of God was seen in His cleansing the temple, and in the mouths of children being opened to give Him welcome. Soon, however, was this changed to the voice of mockery, which ceased not until they had crucified the Lord of glory. Thus was He cast down into the shades of death and Hades.

11. My days *are* like a shadow that declineth; and I am withered like grass.

If He had not been made flesh, and dwelt among us as man, these words could not have applied to Him; but in the partaking of flesh and blood, His time was that of a mortal man; and when the shadow of His day declined into darkness, He was no more seen in mortality. All His natural force abated, and His vigour departed like the grass that withers.

12. But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

But thou, O Lord, from whom, as Thy Son, I derive My substance, *shalt endure for ever;* and because Thou livest, I shall live also. The memorial of Thy work in Me, and by Me, will endure unto all generations.

13. Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

From the sufferings of Christ the Spirit leads us on to the contemplation of His glory. Passing over the interval between His two Advents, He foretells the work to be accomplished. Thou, O Lord Jesus, wilt arise and come forth from Thy Father's throne as the Redeemer to Zion. In the place where David reigned wilt Thou sit on His throne.

For the time to favour her hath come; the days of reprobation for Israel are ended, as declared by Daniel the prophet; *yea, the set time is come* to shew mercy to Thine ancient people, and to make Zion the centre of Thy kingdom, the joy of the whole earth.

14. For thy servants take pleasure in her stones, and favour the dust thereof.

For thy servants take pleasure in the stones of Zion, which are thrown down and scattered like her sons from their ancient position of dignity.

There are those amongst the tribes of His scattered people, who, forsaking the vanities of the Gentiles, will turn and serve the Lord. A sealed remnant of the children of Abraham will not only take pleasure in bringing back their brethren, but will literally look to the dust of Zion, that it again may be honoured, and made as the garden of the Lord. What vanity is it to deny the letter of Scripture, and rob the Jew of his hope, which assuredly shall be fulfilled when they acknowledge Jesus to be their Messiah.

15. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

And the Gentiles shall fear the name of the Lord Jesus. The world will be converted unto Him, and all the kings of the earth shall fear His glory, which will be revealed in terrible majesty, and they will bow before it.

16. When the LORD shall build up Zion, he shall appear in his glory.

As God's glory was revealed in the time of Solomon, when both the king's house and the temple were built, so when Jesus comes with all His saints, will His glory again be revealed (Zech. xiv. 9). He will fulfil the prediction concerning Himself as the Builder, for He will establish in Zion His kingly throne, and rebuild His temple, according to the vision of Ezekiel.

17. He will regard the prayer of the destitute, and not despise their prayer.

There will be great distress of nations previous to this event, and it will be the time of Jacob's trouble (Jer. xxx. 7); but he will break the yoke of Antichrist from off his neck, and burst asunder the bonds of the false prophet; and the nations, strangers to the commonwealth of Israel, shall no more serve themselves of him, but shall acknowledge in Jesus of Nazareth the Lord God of Jacob; they shall also serve David their king, whom the Lord, who cannot lie, will raise from the dead, that as a man he may rule over them (Jer. xxx. 9).

He will regard the prayer of the destitute; for though they return to build and possess their city, yet shall it be taken by the nations, who will be gathered against them; the houses will be rifled, and the women ravished, and half the city shall go into captivity to Antichrist; and the residue of the people shall not be cut off, for the Lord Jesus will hear the prayer of the destitute; and go forth and fight against those nations as when He fought in the time of Joshua and in the days of old. Then shall it come to pass that whosoever will call on the name of the Lord will be saved, for in

Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said.

18. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

This shall be written for a generation which shall be brought into existence in the age to come.

The people which shall be created anew in Christ Jesus will be perfected, and brought forth as the Church of the firstborn raised from the dead, and will permanently lift up the voice of praise to Jah, whose name shall be stamped on their foreheads with the impress of immortality.

19. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

For, from the height of his sanctuary, Christ, as the head of His body the Church, *will look down* upon the miseries and thraldom of mankind, as also upon the earth itself, groaning under the bondage of corruption.

20. To hear the groaning of the prisoner; to loose those that are appointed to death;

It will not be the look of indifference for He will hear every sigh, and be touched by every groan from those who are bound in any way by the enemy, or by the oppressors of the earth.

He will loose the sons of death (בני תמותה), and set them free, and they shall be subject to Him, the Prince of Life, who will hinder the enemy in his going forth to deceive, to oppress, and to slay.

21. To declare the name of the LORD in Zion, and his praise in Jerusalem;

They will declare the name of the Lord in Zion, when He will be seen as the Deliverer (Rom. xi. 26), and will praise Him in Jerusalem, the city of the great King; His glory, and the greatness of His majesty will be exhibited therein. Men will bless the God of Israel from that His dwelling place.

22. When the people are gathered together, and the kingdoms, to serve the LORD.

When the nations (עמים) *shall be gathered together* to Him who will gather them (according to the prediction of Israel to Judah concerning Shiloh, even Jesus, his son after the flesh), (Gen. xlix. 10), then they will become the kingdoms of our Lord and of His Christ, who will rule for ever and ever, Lord God Almighty.

23. He weakened my strength in the way; he shortened my days.

The Holy Ghost returns again to speak of the sufferings of Christ, lest we should forget the source of these blessings.

He humbled and *weakened my strength in the way*. First, consider who humbled himself. It was the person of the Son of God, who was God, and was with God, from all eternity (John i. 1). In taking upon Himself our substance in mortality in the way of humanity, He was weakened; He was crucified through weakness, and laid low in death.

The Father *shortened his days*, for He was but a man in the prime of life when cut off from the land of the living.

24. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

I said, O my God (אֵלִי), from whom I derive My personal subsistence, *take me not away in the midst of my days*. The trial which as a man He had to endure in submission to His Father's will was the cutting short of the time allotted to man upon the earth, for death comes less easily to the young than to the old.

25. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

Although reduced to such extreme weakness in mortality, He goes back to the beginning of the creation, when as the Word He was with the Father. *Of old hast thou laid the foundation of the earth*, and that for Thine own pleasure: *and the heavens* in their vastness, with the multitude of their hosts, *are the work of thy hands.*

26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

They shall perish by fire, even as of old they perished by water. Thy heavens and Thy earth now exist by the same word that both created and destroyed them, and which now keeps them in store, reserved unto fire against the day of judgment.

Thou wilt endure as the Father of light, in whom is no variableness nor shadow of turning. The heavens and the whole earth *will wax old as a garment* worn by a man. *As a vesture thou wilt change them, and they shall be changed;* they will put off their present forms of evil, and will become new heavens and a new earth, in which nothing will smite, wither, or destroy; for all therein will be righteousness and peace. All will be filled with the joy of the Redeemer.

27. But thou *art* the same, and thy years shall have no end.

God will be all in all—the same from age to age. *Thy years shall have no end;* and as He liveth, so also will His incarnate Son, who will manifest Him

to all eternity, as the brightness of His glory, and the express image of His person.

28. The children of thy servants shall continue, and their seed shall be established before thee.

This was the joy set before Him, which enabled Him to bear, and to despise the shame of the cross, that through His sufferings and death He might open up and manifest the way of life from the tomb in that flesh which had failed in all others. He knew that He would give eternal life, that life to be bestowed on as many as the Father would give Him out of the nations to receive the adoption of sons. The number of those adopted into this fellowship being completed, He will not forget His servants, Abraham, Isaac, and Jacob, and their faithful posterity; but will open their graves, and bring them to the land of promise; their children also will be converted unto Him, and bound to Him in the bond of an everlasting covenant.

PSALM CIII.

JESUS REJOICED IN SPIRIT.

A Psalm of David.

Concerning the Beloved.

1. Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

Bless the Lord, O my soul, for His precious salvation wrought out in His incarnate Son. *All that is within me,* the mysterious parts of My being, the spiritual, the understanding, and the affections, let them *bless his name* in the Holy Ghost, who maketh man a partaker of His nature, and separateth Him to Himself.

2. Bless the LORD, O my soul, and forget not all his benefits:

Bless Jehovah, O my soul, after the example of Him whose human soul ever blessed His Father. And forget not all His deserts (כל גמוליו), or benefits, both spiritual and temporal. Forget not the benefit of God's reconciliation, who reconciled men by His death. The benefit of life which He communicates to him who believes on His Son. Forget

not Him from whom proceeds the spirit of power, of love, and of a sound mind; use well thy present benefits, which are an earnest of those to come, that thy soul may rejoice in hope of the glory of God.

3. Who forgiveth all thine iniquities; who healeth all thy diseases;

He forgiveth all thine iniquities, O my soul, for His blood alone can remove sin from the conscience, and thus enable it to enjoy the spirit of peace. Know that He is not only faithful to the sacrifice made on thy behalf, and just in accepting the sinner, through Jesus, the Lamb of God, but present, through the blood of sprinkling applied by the Holy Ghost, to cleanse thee from all unrighteousness (1 John i. 9).

4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies:

Who redeems thy life from corruption. In Jesus Christ these words were literally fulfilled, for He saw no corruption, and hath also given us the assurance, that "this corruptible shall put on incorruption," and we shall thus be redeemed from the power of death. In Christ Jesus, thy head, He *crowns thee with lovingkindness and tender mercies*, which, treasured up in Him, flow forth unto all those who put their trust in His name.

5. Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

Who satisfies thy mouth with the good (בטוב) that flows from the fountain of goodness unto those who abide in Him, as branches in the vine. In the age to come thou wilt be brought into a condition of eternal youth—like the eagle, who, by moulting, renews his feathers. The changes which both flowers and animals undergo point to that great change which awaits the resurrection of the just. The Lord compares Himself to a great eagle (Deut. xxxii. 11) brooding over its young, that in due time they may grow up in His likeness, and take flight after Him. As with eagle's wings He ascended bodily to the heavens, so will He enable His sons to mount up to meet Him in their renewed strength (Isaiah xl. 31).

6. The LORD executeth righteousness and judgment for all that are oppressed.

The Lord maketh all things work together for good to them that love Him. He is working in righteousness, and will appear in judgment in behalf of all who are oppressed of evil men, or wicked spirits, in the time of the end.

7. He made known his ways unto Moses, his acts unto the children of Israel.

He made known his ways of working *unto Moses*, that He might establish them in Israel, to serve as the shadow of good things to come. All bore witness unto Christ and His Church ; and if every transgression and act of disobedience committed by the sons of Israel received a just recompense of reward, how will Christians escape if they neglect the greater salvation which hath come to them under the Gospel dispensation ?

8. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

This is the proclamation to which all must attend who would escape the wrath to come. *The Lord is merciful* to forgive the sins of the past, *gracious* to those who call upon Him, and ready to enrich them with His treasures. He is slow to anger : for centuries hath He borne with the waywardness of His people ; and, although the sins of many generations abound, yet *is he plenteous in mercy* to those who will avail themselves of it.

9. He will not always chide: neither will he keep *his anger* for ever.

He will not always plead (יריב) with His own people, or with the children of men, who have departed from His ways : *neither will he keep his anger for ever.*

10. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

He hath not dealt with us after our sins : His long-sufferance, in forbearing to render to us according to our deserts, hath been our salvation. *He hath not rewarded us according to our iniquities*, nor dealt with us according to His justice, but, putting His hand into His bosom, He hath in mercy forborne to smite.

11. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

For as the height of the heavens above the earth, so great is his mercy, in Christ Jesus, *toward them that fear him*, whilst towards others it is as water spilt on a rock. Jesus having ascended to heaven, the mercy of the Father is proclaimed to all men ; and those who reverently accept the same, become merciful towards others. The depth of mercy is seen in the death of Jesus, but the greatness thereof in His ascension to the right hand of the Father.

12. As far as the east is from the west, *so* far hath he removed our transgressions from us.

In the east was the Sacrifice provided, whence its merits extend to the west. The sun rises in the east, and sets in the west, filling all intervening space with light and heat. Even so far doth the mercy of God

in Christ extend to the removal of transgressions, through that same all-sufficient Sacrifice.

13. Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

This is a prophecy of the incarnation, by which the Son of God became the second Adam; and thus possessing, as a Father, unity of substance with His children, He yearns over them in the fulness of compassion. Blessed are they who look with reverence to Him as children: to such His compassions are renewed every morning.

14. For he knoweth our frame; he remembereth that we *are* dust.

For, not merely as God, but as the Word made flesh, He knoweth the formation of our being, and can sympathise with us, in that He Himself hath suffered, being tempted, He can succour those who are tempted (Heb. ii. 18). *He remembereth that we are dust,* forasmuch as His own soul was poured out into the dust of death.

15. *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

As for man (אנוש Enosh), miserable, mortal man, *his days are as grass*, which soon loses its vitality, withers, and dies. *As a flower of the field, so he flourisheth* in his vain glory, and then fadeth away.

16. For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

For the wind passeth over it, and it is gone; the spirit of life from God passes over, and sustains it for a short time, and then it is not: it falleth, and passeth from the earth; *and the place where it hath grown* and flourished *shall know it no more.*

17. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children:

But the eternal mercy of the Lord is upon them that fear him, and He sustains them as the spirits of the just in the hope of a glorious resurrection; *his righteousness* extends unto the sons' sons, even to the third generation. God is called the God of Abraham, of Isaac, and of Jacob, because the perfect fear of Abraham was accepted to the third generation.

18. To such as keep his covenant, and to those that remember his commandments to do them.

The same blessing extends *to such as keep his covenant,* of life and peace, in whom, through Christ, the Holy Ghost dwells, ever bringing to their minds the commandments of the Lord, and enabling them to fulfil the same.

19. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

He hath gone to heaven, as He said, to receive for Himself a kingdom, in order that He might come a second time in power and glory, when that which hath been prepared on high will be established on the earth. Eventually we shall see all things under the feet of the Son of Man, who, in His kingdom, will rule over all.

20. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

When He bringeth His only begotten Son a second time into the world, the fulness of angelic joy will burst forth in worship and praise to Him as Lord of all the earth. The blessed angels, who are mighty in strength, will be called upon to use it against Satan and his hosts, and will fulfil His commandments in behalf of His Church, of Israel, and of all men, for they hearken to the voice of His word, to fulfil the same in its season.

21. Bless ye the LORD, all *ye* his hosts: *ye* ministers of his, that do his pleasure.

Bless the Lord Jesus, *all ye his host;* cherubim and seraphim, angels and archangels, and by whatsoever name ye are called, ye are all His ministers, who do His pleasure, in ruling, enlightening, and proclaiming His will.

22. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Finally, the Holy Ghost passes from persons to things, and proclaims a time when the earth also shall be delivered from the bondage of corruption; when, the works of the devil being destroyed by the flesh of Eve (in Jesus Christ), the voice of praise will be uplifted on this wise: *Bless the Lord, all his works in all places of his dominion;* and the second Adam will exclaim, as true man, *Bless the Father, O my soul,* in whom I exist for ever.

PSALM CIV.

BE YE GLAD AND REJOICE FOR EVER IN THAT WHICH I CREATE.

1. Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

The human soul of Christ, contemplating the majesty and the goodness of the Creator, is lifted up with gratitude to bless and praise Jehovah, who created all things for His good pleasure, who sus-

tains them in hope, and who will come forth in the person of His Son to redeem them for ever. In looking forward to His time, Jesus exclaims: O Jehovah my God, my strength (אלהי), from whom, as My Father, I am come into manifestation as Thy Son, God of God. Thou alone art great, exceeding all the works of Thy hand, the Father Almighty. *Thou art clothed with honour and majesty*, and with these Thy regal vestments Thou hast also clothed Thy incarnate Son, that in Him they may be made visible unto all creation.

2. Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

Who coverest thyself with light as with a garment. God is light, and dwelleth in light; and the Son of God, who is the image of the invisible Father and the brightness of His glory, clothed Himself with light as with a garment on the mount of Transfiguration, with a brightness exceeding the sun when he shineth in his strength.

Thou spreadest out the heavens like a curtain bespangled with stars; but what finite mind can compass the works of Thy hands? Well may the creature be lost in wonder, love, and praise, in looking from the creation to the Creator, when thus beholding its witness to His eternal power and Godhead.

3. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who layeth the beams of his chambers in the waters. How do those chambers of light over our heads which are reflected in the deep tell of God's power, who set them in their courses, when His creative Spirit brooded (מרחפת Gen. i. 2) upon the face of the waters, making light and life and beauty to appear!

Who maketh the thick *clouds* (עבים) *his chariot*, as on Sinai, whence issued the thunderings and lightnings, indicating His presence.

Who walketh upon the wings of the wind. As in the ascension of Jesus, when the power of the Holy Ghost was as the wings of the wind in His course to bear Him up above all heavens, the wings of the Spirit (רוח) bore Him aloft as upon those of the eagle.

4. Who maketh his angels spirits; his ministers a flaming fire:

Who maketh his angels spirits. They possess not the compound nature of man, but are simply spiritual beings and intelligences. Now higher than man by reason of immortality, in the age to come, man is destined in Christ to rise higher than they. Then men will emulate and pass beyond them in the dignity of sonship, as being of a higher dignity than that possessed by the messengers of God.

His ministers he maketh flames of fire; literally, a fire set on fire (אש להט) by the Spirit of the Almighty, seraphic beings burning, but not consumed, before the throne of God. They are His ministers who execute His high behests. In them are seen the kindlings both of His love and of His anger. Doubtless there is also an allusion here to the order of the Priests and Levites, for the word (שרת) signifies to perform holy service, and their service was conducted after the pattern of things in the heavens.

5. *Who* laid the foundations of the earth, *that* it should not be removed for ever.

He hath founded the earth upon its settlements (יסד־ארץ על־מכוניה), *that it should not be moved for ever.* The substance of the earth will remain, for God hath fixed it upon its eternal basis, but it will pass through a change, and He will place it in such a position as to make all things appear very good.

6. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

Thou didst cause the deep to cover the unformed chaotic earth *as a garment:* it surrounded all at the first; even as again for the sin of men Thou didst cover it in the days of Noah. *The waters stood above the mountains*—above the highest mountain-tops that rose toward the face of heaven.

7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

At thy rebuke they will flee (ינוסון) as they fled before His word, when at first He commanded them to retire, and they obeyed His word.

At the voice of thy thunder they will hasten (יחפזון) *away*, even as they hastened from their hidden places when He brought them over the earth to swallow it up for the sin of the inhabitants thereof.

8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Bursting from the great abyss, these waters ascended and covered the mountains; again they went down to the valleys or breaches unto the place He had founded for them, according to His command, "Hitherto shalt thou come, and no further" (Job. xxxviii. 11).

9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Thou hast set a bound to the waters when the waves thereof roar and are troubled. They can neither pass over Thy prescribed limitations, nor remove Thine appointed landmarks. They will no more turn again to cover the earth as at the time of Noah, for the second destruction is declared to be by fire.

10. He sendeth the springs into the valleys, *which* run among the hills.

Marvellous are His works in directing the springs of the earth, and causing them to flow now under cover, then again in the light of heaven. He causeth the living waters to gush out in the valleys, and to flow from the mountains of the earth.

11. They give drink to every beast of the field: the wild asses quench their thirst.

They give drink to every living thing (חיתו) of the field. All life is refreshed by Thy beneficent streams of living water, even the creatures of the desert.

The wild asses, or swift runners (פראים), *quench their thirst* at the cup of Thy bounty.

12. By them shall the fowls of the heaven have their habitation, *which* sing among their branches.

By them shall the fowls of the heaven have their habitation; that is, they love the vicinity of water and the shelter of trees, and consequently resort to these places for habitation, and attest their delight in the gifts of the Creator, in singing to Him among the branches of those trees that He has caused to shoot from the earth.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He watereth the hills from his chambers. The high and low places of the earth alike partake of His blessing. He giveth His rain to the lofty and lowly, to the evil and the good. He maketh His rolling clouds to pass over the varied surfaces of the globe to shed down their showers of blessing. *The earth is satisfied with the fruit of thy* goodly *works.* The inhabitants thereof are fed by Thy bounty, which the earth yields to them through Thy blessing from above.

14. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

He causeth the grass to grow for the nourishment of *cattle, and herb for the service of Adam* (האדם), that he may, by the sweat of his brow, bring forth fruit. This was all that God originally gave to man and to the cattle, as we read in the first chapter of the Book of Genesis.

That he may bring forth bread (לחם) *from the earth.* The cultivation of wheat and its plentiful ingathering depends on the blessing of heaven, whose refreshing showers cause the springs to flood the thirsty fields.

15. And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

And wine that maketh glad the heart of (אנוש Enosh) miserable, suffering *man.* The gift of the vine and its fruit is of God, and ought to be used with temperance and thankfulness in the Holy Ghost. *And oil* from the olive tree, *which makes his face to shine, and bread which strengtheneth the heart of man* (Enosh) in His present condition, subject to decay. These three things, the bread, the wine, and the oil, are the expressive symbols of the Holy Ghost, by which the greatest spiritual blessings are conveyed to man.

16. The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

The trees of Jehovah, upon which His blessing rests, *are full of sap; the cedars of Lebanon, which he hath planted* for strength, for protection, and for covering. These, again, are used in Scripture as figures of rulers, who are set to give protection to all who come under their power.

17. Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

In these cedar trees *the birds make their nests,* as in places of safety, where they can foster their young, and prepare them to wing their way in the open firmament of heaven. *As for the stork* (חסידה Khasidah), the bird of benevolence, so called from its affection to its young, which is also a bird of passage, *the high* towering *trees are her house.* The word also signifies piety, and may well symbolize those who rise heavenwards by the means appointed of God on the earth.

18. The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

The high mountains (הרים הגבהים) *are a refuge for the wild goats,* or climbers (ליעלים), who delight in the heights, from whence they may look down upon the lower parts of the earth.

The rocks, or crags (סלעים), *are a refuge for the conies* (לשפנים), sly and timid creatures. The shaphan (שפן) is a generic term, which applies to an animal which chews the cud.

19. He appointed the moon for seasons: the sun knoweth his going down.

The prophet looks now from the earth to the heavens, and beholds the two principal luminaries which there rule over the day and over the night. God appointeth the moon for set times (למועדים). He numbereth the seasons according to His purposes, which He will fulfil by the cycles of the moon; for known unto Him from the beginning are all

His works, and the times and seasons of their fulfilment. By the moon He regulated the feasts and times of Israel.

The sun knoweth his going down. How wonderfully hath God arranged the revolutions of the heavenly bodies, and by them regulated the measurement of time!

20. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth.*

Thou makest darkness according to the original command, and it is night; for, in the separation of light from darkness, He called the darkness night, *and in this darkness will every beast of the forest move forth* (תרמש). God, in His wisdom, hath so ordained it in this present evil world, that these creatures should choose the night rather than the day for the destruction of their prey. The night is a time of rest and defencelessness, when man is more exposed to their assaults.

21. The young lions roar after their prey, and seek their meat from God.

They who dwell or sleep near nature's wild forests are disturbed by these ravenous beasts. Hunger causes them *to roar, demanding their prey, and they seek their meat from God* (El), the Strong One, who gave them their forms of strength, and for the present suffereth them to prey upon other living creatures. But in the age to come their nature, as well as that of men, will be changed (Isaiah xi. 7).

22. The sun ariseth, they gather themselves together, and lay them down in their dens.

The sun will arise (תזרח), *they will gather themselves together* (יאכפון). The rays of the sun beaming on the earth warns them that the time appointed for seeking their prey has expired, they hasten *to lay them down in their dens,* or dwelling-places.

23. Man goeth forth unto his work and to his labour until the evening.

Man, or Adam since his fall, *goeth forth,* according to the appointment of God, *unto his* hard *work, and his* toilsome *labour until the evening.* One day is as another until his change come, and the time of mortality endeth.

24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

In looking upon creation now under the bondage of corruption, and suffering from the effects of the fall, the soul, enlightened with the wisdom of God, can exclaim: *O Jehovah, how manifold are thy works* How many are the forms of Thy beautiful creation! There is no

monotony, for Thou dost not repeat Thyself, every seed brings forth its kind. Though Thou bindest all things in one, yet there are diversities of gifts, and divers operations in the works of Thy hands. *In wisdom hast thou made them all;* and though an enemy hath now mingled evil with the good, yet Thou wilt destroy the evil, and then *the earth shall* indeed *be full of the riches of thy goodness.*

All things, like man, marred and mutilated by sin, still preserve their original form, and still bear the goodly impress of their Creator.

25. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

The great and wide sea is also full of the witnesses of Thy creative power. This sea, whose waters spread over enormous tracts of country, and *in which are innumerable creeping things, both small and great beasts*, or animated creatures (חיות). What a testimony do they bear to Thine infinite power in all these things which surpass the knowledge of man!

26. There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

There will go (יהלכון) *ships*, witnessing to the skill and dominion of man, to the wisdom with which he is endowed; what skilful works, and what wondrous devices are seen in man, braving the winds and the waves, subjecting the deep to his control, or making it subservient to his will. *There is that leviathan*, that red monster, *whom thou hast made to play therein*, even in this terrible work of Thy hands. That leviathan which is a symbol of him who is a great king over all the children of pride (Job xli. 34).

27. These wait all upon thee; that thou mayest give *them* their meat in due season.

All creation wait on thee, and Thou not only upholdest all by the word of Thy power, but in due season Thou givest them the food which Thou hast provided for their use. In this also is Thy wisdom made manifest, even in giving to Thy different creatures their proper nourishment.

28. *That* thou givest them they gather: thou openest thine hand, they are filled with good.

That thou givest them they will gather, and will appropriate to themselves; when *thou openest thy hand, they will be satisfied with good.* They will be strengthened and refreshed according to their various orders and degrees in this life of toil.

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou hidest thy face; and why? Because all creation is made subject to vanity, by reason of man's sin, and all creatures are troubled under Thy sentence of death. From man downwards Thou takest away their breath, and all die, and return to the dust out of which they were taken, to shew the nothingness of the creature in its present fallen condition.

30. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Thou wilt send thy spirit, the same who in the beginning moved upon the face of the waters, and brought light from darkness, and life from death, order out of chaos, and beauty from a formless void; and there shall be a new creation brought out by Him who is the Lord and Giver of Life. Thou wilt not only renew man, and change his nature by the resurrection life, but Thou wilt so renew the whole face of the earth, that it shall be called a new earth, and shall be placed under new laws, even under the government of Thine own Son.

31. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

The glory of the Lord Jesus, Jehovah, our God, shall cover this renewed earth, which *shall endure for ever*, and His goodness shall never depart from it. *The Lord* Jesus, as Thy creative Word, *will rejoice in the works of his hands*, delivered from the power of the enemy and flourishing in the blessed liberty of incorruption under the sons of God, who, in that day, will be manifested together with their Lord, the only begotten Son of God, ever full of grace and truth, ever shining forth in His glory and reigning in His majesty.

32. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

When He arises from His Father's right hand, He will shake terribly the earth, and move it out of its place. His very look will cause the earth to tremble, so fearful and majestic will it be. *He will touch the mountains, and they will smoke* with His indignation, as did Sinai of old. Every mountain and hill shall be laid low beneath the fingers of Him who cometh to smite the earth for its wickedness, and to redeem Jerusalem as a first portion and earnest of His future universal conquest.

33. I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

I will sing unto the Father, saith the Son, with all the vital energy which He hath given Me to possess in Myself (בחיי). I will sing psalms (אזמרה) of victory in continuance to My God and Father, devoting My

whole being unto Him. All within Me will abound in praise for His wonderful love in the redemption of the world by My power.

34. My meditation of him shall be sweet: I will be glad in the LORD.

My meditation of him shall be sweet; there will be no bitterness of sorrow, nor death, but the sweetness of a life in which will flow the very blessedness of God's own being, which must be possessed to be known and enjoyed. Well may He exclaim, *I will be glad in Jehovah*, in My union and communion with Him.

35. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

On the new earth, which shall arise out of the ruins of the old, sinners will not be able to exist. The wicked will be no more seen, for they shall be removed to their places of punishment. And when all things are perfected in bliss, the Son Himself will lift up His voice, and exclaim in the fulness of joy, *Bless thou Jehovah, O my soul!* Now I see the fruit of My former sore travail, and am satisfied.

Praise ye Jah! the Supreme Essence, in the bosom of which I existed from all eternity, and in which I do still exist, though revealed as the Son of Man on the redeemed earth. Bless ye Jah! for on this new earth there is now no more vanity or vexation of spirit, for the curse of sin is removed for ever.

PSALM CV.

I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.

1. O give thanks unto the LORD; call upon his name: make known his deeds among the people.

Thanksgiving, prayer, and a faithful testimony, are well pleasing in the sight of God.

Give ye thanks to the Lord, who hath done great things for His people in His redeeming love. *Call upon his name*, as God our Saviour. *Make known his deeds*, which He hath wrought from the time that He went forth to redeem His people to Himself.

2. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Let the joy of the heart express itself in song. Sing psalms unto Jehovah, in which His words and works are recorded. *Talk ye of all his wondrous works;* the miracles which He hath wrought, and whereby He hath manifested His glory.

3. Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

Boast not in yourselves, but *glory in his holy name*, for He who was made man has become "holiness to Jehovah."

4. Seek the LORD, and his strength: seek his face evermore.

Seek the Lord, and ye will find Him. *Seek his strength*, and by His Spirit He will strengthen you with all might in the inner man. Seek also the strength of His resurrection, by which death will be destroyed.

Seek his face continually, and let His reconciled countenance be lifted up upon you. Turn unto Him, and submit to His will, which is the sanctification of man.

5. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

Remember his marvellous works that he hath done in behalf of those who put their trust in Him and through faith obtained a good report. *Remember his wonders*, by which He shewed Himself neither subject to His own laws nor to the laws of creation.

Remember the judgments of his mouth, by which He has vindicated His name, and given us assurance of what He will do when He comes forth to execute the judgment that is written.

6. O ye seed of Abraham his servant, ye children of Jacob his chosen.

This is especially written for the sons of Jacob, His chosen. Israel's last words of blessing will be fulfilled at the second Advent of Christ, who, as concerning the flesh, is the seed of Abraham.

7. He *is* the LORD our God: his judgments *are* in all the earth.

He is Jehovah, Elohenû (הוא יהוה אלהינו), God manifest in flesh. *His judgments are in all the earth.* This marks the time for the fulfilment of the prophecy, and shows us that it will be that of the end, when He will arise as the Judge of all the earth. When His judgments are felt by all, then will He be sanctified in the eyes of all His people Israel.

8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.

They will have their eyes opened to see that in the incarnation of His Son He hath remembered His covenant, and established it anew *for ever*, the word (דבר) which He *commanded for a thousand generations*. That word of God, viz., to Abraham, when He pointed to him the stars of heaven, and said, "So shall thy seed be." These heavenly bodies represent the great multitude of the true Israel of God, whom He hath gathered in their generations to bring them out in their order, and whom He will perfect in the age to come. The word thousand (אלף) refers to the union of family members, and the association of the tribes of God, which will include His whole family in heaven and in earth. To them is the word spoken, and in them it will be fulfilled. The word דור, translated generation, also signifies a circle, or section of time, and may well refer to the millennium, during which every word of the covenant will be literally fulfilled in the seed of Abraham.

9. Which *covenant* he made with Abraham, and his oath unto Isaac:

Which covenant he made with Abraham, that in Isaac his seed should be called, of whom, according to the flesh, Christ came. His oath was concerning Isaac, when Abraham had offered him up, "That in him all nations of the earth should be blessed," which oath He renewed to Isaac himself in the land of his pilgrimage. The covenant was simply this: Thou, Abraham, on thy part hast obeyed my voice; I, on My part, will bless thee, and all the nations of the earth in thy seed.

10. And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

And confirmed it to Jacob for a law. He made it to stand (ויעמידה) for a statute (לחק) to Jacob, when He appeared to him in the vision of the night, that He would not leave him nor his posterity until He had fulfilled His promise, "that in him, and in his seed, all the families of the earth should be blessed." *And to Israel*, to those who were Israel indeed—"for all are not Israel, who are of Israel"—He confirmed His everlasting covenant, which was, that He would give to him and his descendants the land wherein he was a stranger, even all the land of Canaan, for an everlasting possession; and that He by incarnation would be his God, and the God of his posterity. They have therefore but to acknowledge Him, in order to receive all the promises made to them and their fathers.

11. Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance. It is worthy of observation that these words were also addressed to Isaac and Jacob, to each in his day and generation; and further that the hope of Abraham and his posterity is simply a terrestrial hope of dominion over the earth, and of blessing all its families through their Messiah.

12. When they were *but* a few men in number; yea, very few, and strangers in it.

This covenant, and the promises connected therewith, He made *when they were but few men* (מתי מספר) under the curse of death, yea very few; all the souls of the house of Jacob which came into Egypt were but threescore and ten, and this was the greatest number that dwelt in Canaan before the time of their going to Egypt. They were all, from Abraham downwards, strangers in the land of promise; but if there be no resurrection, their faith is vain and they have perished for ever.

13. When they went from one nation to another, from *one* kingdom to another people;

When the patriarchs, with their retainers and their flocks, *went from nation* (מגוי אל־גוי) *to nation, from one kingdom to another people*, God kept them as a shepherd doth his flock. Abram journeyed from Ur of the Chaldees to Haran, to the land of Canaan, from Canaan to Egypt, from Egypt to the neighbourhood of Bethel and Hai, he dwelt in the plain of Mamre, which is Hebron: He contended with the kings who had taken captive his kinsman Lot, and delivered him from their hand. After a time he sojourned in Gerar, and came into collision with Abimelech, with whom, after the restoration of his wife, he made a covenant at Beersheba. He then bought a burying ground in the land of promise, call the fields of Ephron, before Mamre, where he appears to have finished his course as a pilgrim and sojourner on this earth, and in that part which is yet to be the lot of his inheritance. Isaac went to Gerar, passed on to Esek, from Esek to Sitnah, and from Sitnah to Rehoboth, and from thence to Beersheba. Jacob fled from Esau to Padan Aram, and there served for the daughters of Laban, and in due time returned from thence to Gilead, from Gilead to Mahanaim, thence to Peniel, or Penuel, thence to Succoth, and thence to Shalem, a city of Shechem in the land of Canaan, where he erected an altar to the Lord. God sent him to Bethel, and finally to Isaac at Hebron;

and in this neighbourhood, or in various parts of Canaan, he dwelt until he was summoned by his son Joseph, in the providence of God, to go down into Egypt to escape from the cruel famine which desolated the nations.

14. He suffered no man to do them wrong: yea, he reproved kings for their sakes;

He suffered no man to do them wrong, although men attempted it in many ways; the presence of the Lord ever threw back the enmity of the old Adam. Yea, He rebuketh kings for their sakes; the kings of various nations who fought against each other; the four and the five in the time of Abraham; the kings of the Philistines, and heads of tribes, as Laban when he pursued after Jacob. Also after the slaughter of the Shechemites the terror of God was upon the cities that were round about Jacob and his sons, and they did not pursue after them.

15. *Saying*, Touch not mine anointed, and do my prophets no harm.

Touch not mine anointed ones, My messiahs, or christs (במשיחי). His Spirit rested upon them, and this must have been felt by their enemies, who indeed perceived that God was with this handful of His people.

And do my prophets no harm. Thus God said to Abimelech the king. Restore the man his wife, for he is a prophet, and he shall pray for thee, and thou shalt live. Hence we learn that the spirit of prophecy rested on all the patriarchs, as was afterwards remarkably manifested in Israel. All their acts were, in fact, prophetical of future things.

16. Moreover he called for a famine upon the land: he brake the whole staff of bread.

God *called for a famine on the land* of Canaan and Egypt, and by this judgment He began to fulfil the visions which He gave to Joseph. *He brake the whole staff of bread*, upon which men leaned for support, and they had to seek it in the place appointed, even in Egypt.

17. He sent a man before them, *even* Joseph, *who* was sold for a servant.

God knowing beforehand what He would do, and that He had revealed Himself to Joseph in the visions of the night, sent him before his brethren; and, in order that they might bring to pass what His determinate counsel and foreknowledge had revealed, they sold him for a servant, little thinking what would be the result of their wickedness, or that God would overrule it for their good, to humble them, and to bring them to the feet of Joseph, that they might confess that God had loved him and made him their saviour.

18. Whose feet they hurt with fetters: he was laid in iron:

He passed through affliction to a throne. *His feet were hurt with fetters;* those feet that were destined to tread the courts of the king. He was laid in iron; the symbol of the power and tyranny of the flesh. This humiliation in Egypt as a servant and a malefactor, prepared the way for the honours of royalty.

The iron entered his soul (ברזל באה נפשו), into which the light of earthly honour and glory afterwards came with great acceptance.

19. Until the time that his word came: the word of the LORD tried him.

This affliction he endured *until the season* of the fulfilment *of his word, and until the word of Jehovah had refined him* (צרפתהו) from all dross of pride and vainglory, and prepared him to bear with all humility the high honour which should afterwards be put upon him. In his visions nothing was revealed concerning his being sold for a servant, his bondage in Egypt, or his dungeon and prison house. Yet he passed throughout all these trials, evidently in faith that in the providence of God in some way or other the word of the Lord would be fulfilled.

20. The king sent and loosed him; *even* the ruler of the people, and let him go free.

The king of Egypt having heard of his interpretation of the dreams of the chief baker and butler, sent to him in the time of his need to interpret his own visions of the night. *The ruler of nations* (עמים), *let him go free;* the gates of his prison house were opened before him, never to close upon him again. He went forth into light, liberty, and honour.

21. He made him lord of his house, and ruler of all his substance:

Having heard his interpretation of dreams, and his wise counsel concerning the future, the king made Joseph *Lord* (Adon אדון) of his royal house, *and ruler over all the land* of Egypt; he put all his possessions and substance into his hand, such faith had he in his words and in the certainty of their fulfilment.

22. To bind his princes at his pleasure; and teach his senators wisdom.

He gave to him the power of binding and of loosing, and the authority of a teacher. He put his princes into his power, *to bind them at his pleasure*, if they submitted themselves not to his will; he also gave his old men, or senators, into his charge, that they might learn the wisdom of God from the mouth of him who had been the means of saving the lives of the Egyptians.

23. Israel also came into Egypt; and Jacob sojourned in the land of Ham.

Israel, the man of God, *came into Egypt, and Jacob*, the old man, feeble and weighed down with years, *sojourned* to the end of the day of his pilgrimage *in the land of Ham*, yet, as the Israel of God, he commanded Joseph not to bury him in the land of the stranger.

24. And he increased his people greatly; and made them stronger than their enemies.

Thus God fulfilled His word to Abraham, that his seed should be a stranger in a land that belonged not to them, and that they should increase greatly in numbers, even unto the fourth generation. They were not only exceedingly fruitful, but *stronger than their enemies*, who, from envy, greatly oppressed them.

25. He turned their heart to hate his people, to deal subtilly with his servants.

He turned the hearts of the Egyptians to hate his nation (עמו). And this hatred was manifested when a new king arose, who said, "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." Therefore he oppressed them, and humbled them to the very dust. He made them to feel that Egypt was not their resting-place, and thus were they prepared for the fulfilment of God's promise, and made to cry unto Him for deliverance from the iron furnace and bondage.

26. He sent Moses his servant; *and* Aaron whom he had chosen.

He sent two mighty witnesses and wonder-workers. First, *Moses*, who was saved by Pharaoh's daughter, when she caused him to be drawn out of the water, and who, at the burning bush, was called and sent forth of God for the deliverance of Israel.

Aaron also whom he chose in him (בו) as a complement to his ministry, and as a mouth for the utterance of words which Moses felt himself incompetent to deliver.

27. They shewed his signs among them, and wonders in the land of Ham.

Though old men, they were used of God for the deliverance of His people. He sent them who were originally shepherds, with rods in their hands, to shew His signs among the Egyptians, as significant of those spiritual evils in which they had indulged towards His people, and they also shewed His wonders in the land of Ham, and made His great power to be known.

28. He sent darkness, and made it dark; and they rebelled not against his word.

He sent darkness, not the common darkness of the night season, but a darkness which might be felt, and through which they saw not one another for three days; but it spread not over the land of Goshen in which the children of Israel dwelt; it thus became a sign of the judicial blindness of the Egyptians, who, awed by the power of God, during the continuance of the plague rebelled not. Then it was that Pharaoh, moved by fear, called for Moses, and said, "Go serve the Lord;" but with the removal of the plague his submission passed away.

29. He turned their waters into blood and slew their fish.

He turned the waters of the Nile *into blood*, the river of their adoration, and the means by which they had sought to drown the male children of the Hebrews, *and slew their fish*, thus cutting off the means of their nourishment.

30. Their land brought forth frogs in abundance, in the chambers of their kings.

Their land brought forth frogs in abundance; from the river they multiplied in masses over all the land of Egypt, and even found their way *to the chambers of their kings* (מלכיהם), that they also might feel the loathsomeness of their sins. God was no respecter of persons in His judgment. All had sinned, and all were condemned.

31. He spake, and there came divers sorts of flies, *and* lice in all their coasts.

His creative Word did all things. *He spake, and there came divers sort of flies*, or mixtures (ערב) of winged creatures to torment them, *and lice* (כנים), stinging and biting insects, *in all their coasts*. No place was exempted from this severe judgment.

32. He gave them hail for rain, *and* flaming fire in their land.

It seldom rains in Egypt, and hence the more marvellous the judgment, that He should give them hail rather than showers of fertilizing rain, and with the hail He sent down flames of fire. The mighty thunderings were appalling, the hail destructive to man and beast, and the fire ran along upon the ground, scorching all before it.

33. He smote their vines also and their fig trees; and brake the trees of their coasts.

He smote their vines and also their fig trees, with these His sore judgments; *and brake the trees of their coasts*. Such was the rending force of the blast of His terrible judgment, destroying in its course the means of their support.

34. He spake, and the locusts came, and caterpillers, and that without number.

Again, His creative Word goes forth, and He brings up the innumerable bands of locusts, who, in obedience to His word, with the caterpillars, or grass devourers, stripped off all the verdure from the land. The yelek (ילק) was a grass-eating insect of a most destructive nature.

35. And did eat up all the herbs in their land, and devoured the fruit of their ground.

These creatures made a full end of all things; *they ate up* both the grass and *the herbs in the* doomed *land, and devoured the fruit of the ground.* Dreadful is the sin of man, and terrible are the judgments of God upon the impenitent.

36. He smote also all the firstborn in their land, the chief of all their strength.

This was His last and most effectual judgment. He smote all the firstborn in their land, from the palace of the king to the captive in the dungeon: from the height to the depth of Egypt. The beginning of their strength withered away in a night, and a cry arose from all ranks and conditions, such as had never been heard before.

37. He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

They no longer opposed the exodus of God's people; they gave them all their desire, so earnest were they to get rid of them. Thus God avenged Himself on the Egyptians. They who had spoiled, were themselves willing to be spoiled. The Israelites went not out in poverty, as a company of degraded brickmakers, but with the silver and gold of Egypt. So perfect were they in their natural generations, that there was not one feeble person among all their tribes. Surely this was a type of a greater deliverance yet to come.

38. Egypt was glad when they departed: for the fear of them fell upon them.

Egypt at last did yield them up, not with sorrow or reluctance, but with gladness of heart, for they dreaded mightier judgments yet to come. The fear of the tribes of Israel, with such a God at their head, fell upon the Egyptians, so that not a dog moved his tongue against them.

39. He spread a cloud for a covering; and fire to give light in the night.

God gave them the visible token of His presence, in that His angel, His uncreated Word, went before them in a pillar of cloud by day and of fire by night. Thus the Lord alone did lead them, and there was no strange God with them.

40. *The people* asked, and he brought quails, and satisfied them with the bread of heaven.

The people asked (or שאל one tempted them to ask) for quails, and God gave them their request, although not wisely made. *He satisfied them with the bread of heaven*, in raining down manna from above, the type of that true bread which He would hereafter bestow on them in the gift of His incarnate Son.

41. He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

By His divine power, *he opened the* dry *rock, and the* living *water gushed out* to satisfy the thirsty souls of His people. The waters *ran in the dry places like a river*, and, according to the Apostle Paul, were a type of that spiritual drink which Christ would one day give from Himself, the True Rock.

42. For he remembered his holy promise, *and* Abraham his servant.

For he remembered his holy promise to Abraham his servant, that He would lead them into the land. The word of His holiness had gone forth ; God had promised to Abraham that He would bring his posterity from the land of their captivity, for they were beloved for his sake.

43. And he brought forth his people with joy, *and* his chosen with gladness:

Therefore *he brought out his people* (עמו or nation) *with joy*, and His chosen ones with shouting (בששון) ; for when they saw the destruction of the Egyptians they sang together with His servant Moses high praises to God for His great deliverance.

44. And gave them the lands of the heathen: and they inherited the labour of the people;

And though He destroyed the generation of those who rebelled in the wilderness, yet He stretched out His hand a second time, *and gave them the lands of the Gentiles*, especially of the seven nations of the Canaanites whose labour they inherited, with their cities, their houses and their vineyards, their fields, and all the fruit of their toil.

45. That they might observe his statutes, and keep his laws. Praise ye the LORD.

This He did, not that they might do what was right in their own eyes, and follow the example of those nations who were cast out, but *that they might observe his statutes, and keep his laws*. Thus He separated them to Himself, until Messiah should come, who would teach them the true interpretation of all that had been given to them by His servant Moses.

Praise ye Jah ! Hallelujah (הללויה) ! Let praise ascend to Him,

the Eternal One, who spoke all these words, and performed all these wonders, that He might have a people for His praise, a people who would not resist His Holy Spirit, but would yield up themselves to His will.

PSALM CVI.

I WILL CLEANSE THEIR BLOOD THAT I HAVE NOT CLEANSED.

1. Praise ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Praise ye Jah, the self-existing One. *O give thanks* to Him who was, and is, and is to come, Jehovah; *for he is good: for his mercy endureth for ever*, as will at length be seen in the salvation of His people, and in the redemption of the works of His hands.

2. Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

God's mighty acts are indescribable, and past all comprehension. There are mysteries in creation which the human mind cannot solve. Who can explain the mystery of life? There are His recorded signs and wonders, by which He hath superseded His own laws, and which admit of no explanation; they are simply unutterable, being unintelligible. Therefore, *who can shew forth all his praise?* None but He who came forth from God, and who hath returned to God, and who alone can say, as His Word, "My Father worketh, and I work."

3. Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

O the blessing (אשרי) *of those that keep the judgment* of the Lord, and judge not for themselves. Blessed are they that do the things that He hath commanded, for great shall be their reward in receiving the promises contained in the Gospel. They will be eternally comforted in the kingdom of God, and will be filled with His rich blessings, when they shall see Him face to face who is God manifest in the flesh.

These blessings will come to them, because of the blessing of Him who at all times walked in the righteousness of His Father.

At all times He was the same; there was no unrighteousness in Him.

4. Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

Remember me, O Lord, in the day when Thou comest into Thy kingdom, and shew Me Thine eternal favour when Thy good pleasure is fulfilled in Thy nation (עמך). Let me not be excluded, or be as one cast out of mind.

O visit me with thy salvation (בישועתך), which Thou wilt reveal at the end. Come down from heaven, O Lord Jesus, and cause that salvation to be manifested in those who have waited for Thy revelation in mighty power.

5. That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

That (in that day) *I may see the good* that Thou wilt do to Thy chosen ones, even unto those who are called and faithful, *that I may rejoice in the gladness of thy nation,* and behold Israel restored to the land of promise, when all heaviness and sorrow of heart on their behalf shall pass away, and *that* finally *I may glory with thine inheritance,* when, being delivered from the bondage of corruption, it shall attain unto the glorious liberty of the sons of God (Rom. viii. 21).

6. We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Here we have the memorable confession which the Lord hath long waited to receive. They could not bear to hear these words addressed to them in the Holy Ghost by the mouth of Stephen, in his last testimony against his nation and its rulers. They could not at the beginning of this dispensation endure to be told that they had sinned with their fathers, and consequently when Stephen exclaimed in the Spirit: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been the betrayers and the murderers; who have received the law by the disposition of angels, and have not kept it. And when they heard these things," instead of being moved to confess their sins, they gnashed on him with their teeth.

At the end they will look upon Him whom they have pierced, and say, We have sinned, we have been perverse (העוינו). *We have done wickedly* in rejecting our King, and those whom He sent.

7. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

They will then see that their sin is identical with that which began to manifest itself from the time of their deliverance from Egypt. *Our fathers* (they will then say with sorrow) *understood not God's wonderful works wrought in Egypt* on their behalf; *they remembered not the multitude of his mercies* from the time of His first message, until He brought them to the border of the Red Sea; instead of encouraging themselves in God's past mercies, they murmured against Moses for not suffering them to remain in Egypt, and accused him of leading them forth that they might die in the wilderness.

8. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

He did not give them up to their unbelief, neither did He abandon them to the wrath of the enemy, who pursued them to their destruction. *He saved them*, not for their sake, for they had proved themselves unworthy of His salvation; but *for his own name's sake*, that through His miraculous working in dividing the Red Sea, He might make known His mighty power over His enemies.

9. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

He rebuked the sea of Suph (סוּף), or the *Red Sea*, and the waters obeyed His voice, and were dried up, and He made a path for His people to pass over, so that He led them through the depths of the sea as in the dry and barren desert. Not only did the sea retire, but its bed was dried up, so mighty was the miracle.

10. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

And he saved them from the proud and malicious Pharaoh, who hated them with a cruel hatred; but his power was broken by the return of the waters in their strength, and thus God redeemed His people from the hand of their relentless enemy.

11. And the waters covered their enemies: there was not one of them left.

He, and his captains, and his mighty men of war, the pomp and glory of Egypt, were covered by the waters of destruction. So complete was their overthrow that not one of them escaped to tell the tale.

12. Then believed they his words; they sang his praise.

Then they believed his words when they saw the might of His salvation, and His fearful judgment in the destruction of their enemies.

They sang his praise in that memorable song, which contains a prophecy of greater things to come. Moses and the children of Israel seem to have been inspired to sing the song, recorded in Exodus xv., to which Miriam, the prophetess, the sister of Aaron, and all the women responded with timbrels and dances.

13. They soon forgat his works; they waited not for his counsel:

They kept not in memory that which they had seen and heard, forgetful of all His past works on their behalf; they waited not for His counsel, who was in their midst, and ready to impart whatsoever they came to seek, always more willing to hear than were they to pray.

14. But lusted exceedingly in the wilderness, and tempted God in the desert.

Their desires were not bounded by their necessities, which God always supplied, but they sought those things in the wilderness which He would only give them in the promised land. Had they been patient and self-restrained, God would soon have led them into their inheritance, but they submitted not willingly to His guidance. They tempted Him continually to satisfy their desires as though He were their servant.

15. And he gave them their request; but sent leanness into their soul.

He gave them that which they impatiently asked, but it came without a blessing, for He sent leanness into their soul. What was gain to the body was loss to the soul.

16. They envied Moses also in the camp, *and* Aaron the saint of the LORD.

Envy, that desolating evil which destroys the integrity of men, moved them. They were jealous (ויקנאו) of Moses in the camp, and also of Aaron, the high priest, who, with his four sons, were separated to Jehovah for their blessing in the office of the priesthood. Thus they rebelled against God, who had called them to their several places to minister in holy things.

17. The earth opened and swallowed up Dathan, and covered the company of Abiram.

God performed a new thing on the earth; they who contended for the rule and priesthood of Jehovah against Moses and Aaron were signally punished. They did not die the common death allotted to men. *The earth opened and swallowed up Dathan*, who was as a fountain sending forth waters of bitterness, *and covered the congregation* (עדת) *of Abiram*, who, as a proud and independent head, had drawn away his company to defy the Lord of hosts.

18. And a fire was kindled in their company; the flame burned up the wicked.

And the fire of God's wrath, whom they had so often provoked to jealousy, burned in their congregation. The flame thereof set on fire the wicked, for God took them away in His wrath. They found it to be a fearful thing to fall into the hands of the living God.

19. They made a calf in the Horeb, and worshipped the molten image.

They not only turned back in their hearts to Egypt, from whence they had been delivered, but they set up the idol of the Egyptians in making a calf, as a molten image of the Deity, who should go before them, thus provoking to jealousy the eyes of Him who was about to give them His own form of worship, to serve unto the example of heavenly things.

20. Thus they changed their glory into the similitude of an ox that eateth grass.

Thus they changed their glory, which was that of the Lord Himself in the pillar of cloud by day and of fire by night, *into the similitude of an ox that eateth grass.* This cloud of glory was afterwards made to rest upon the heads of the cherubim, in the holiest place in the tabernacle of witness.

21. They forgat God their saviour, which had done great things in Egypt;

Forgetfulness of God, and of all His mercy to them from the time of their exodus to their entrance into the promised land, this was their shame: they turned away from their Saviour, and destruction awaited them. Miracles could neither soften their hearts, nor convey faith to their souls.

22. Wondrous works in the land of Ham, *and* terrible things by the Red sea.

Wonderful were the works of Him whose name is Wonderful. He made the air, the earth, and the waters to yield the elements of destruction to His enemies, and their land was smitten from one end to the other. Thus were the children of the third and youngest son of Noah made to suffer for their obstinacy in refusing to allow the claims of Jehovah. They loved darkness rather than light. It was, indeed, the land of Ham (חם or Cham), for darkness covered it, and gross darkness its inhabitants.

Terrible were His judgments upon His foes, who dared to resist Him at the head of His people. The mighty sea, at His word, retired before their face, and at the same word overwhelmed the proud king and his hosts.

23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

The children of Israel having forgotten all the works of their Saviour, and having rebelled against Him, *he said that he would destroy them*, and blot out their name from under heaven ; and this He would have done, *had not Moses his chosen stood before him in the breach, to turn away his wrath.* Although God had promised to make of him a people mightier and greater than they, yet did Moses (Deut. ix. 14) in his earnest love for his brethren, put away all personal consideration, wherein he was a type of that prophet, even our Lord Jesus Christ, who should come into the world. Moses fell down before Jehovah, as at the first, forty days and forty nights, and did neither eat bread nor drink water, because of all their sins which they had sinned in doing wickedly in the sight of the Lord to provoke Him to anger. "For," said he, "I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you, and the Lord hearkened unto me at that time also." Then he prayed for Aaron, who was saved by his intercession.

24. Yea, they despised the pleasant land, they believed not his word:

They despised the land of promise, and thus summed up their provocations. They cared not for the inheritance, but the Lord's eyes were always upon it, from the beginning of the year even unto the end thereof (Deut. xi. 12). They desired not the land, not believing His word, that He was able to bring them in, and to give them rest on every side.

25. But murmured in their tents, *and* hearkened not unto the voice of the LORD.

Their murmuring spread like a plague-spot, and affected every family. They accused God of an evil design, in bringing them out into the wilderness to die, and into the land that they might fall by the sword, and that their wives and children might be a prey to their enemies. They cried out for the election of a captain to take them back to Egypt, and would not hearken to the voice of the Lord, who had told them that He would bring them into the promised land if they would only put their trust in Him.

26. Therefore he lifted up his hand against them, to overthrow them in the wilderness:

He lifted up his hand against them whom He had brought out of Egypt, and sware in His wrath, that all those who numbered from twenty years old and upward should die in the wilderness, and thus should know His

breach of promise. The men who brought the evil report died of the plague before the Lord. As they had spoken so He did, and made their own words to fall upon themselves; and as for their children, He made them to wander forty years in the wilderness, outside the promised inheritance (Numbers xiv. 15).

27. To overthrow their seed also among the nations, and to scatter them in the lands.

This their sin of despising the land, and refusing to hearken to the voice of the Lord, became a snare to them. It was like an old leprosy, continually breaking out among them, even when God had brought them in; and therefore He made their seed to fall among the Gentiles, and He scattered them among the lands of those who were strangers to the commonwealth of Israel. Their sin and its effects continue to this day.

28. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

After the Lord had turned Balaam's desire to curse into a blessing, the children of Israel fell into idolatry. *They joined themselves to Baal-peor*, the name of a mountain in Moab, indicative of a most degrading form of worship, *and they ate the sacrifices offered to the dead* (מתים), who had been heroes and men of renown, and whom they thus raised to be their intercessors before God.

29. Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

Thus with their own inventions (במעלליהם), or actions, mingling the holy with the profane, they kept not themselves for the Lord, but *provoked* once more *his anger*, which was kindled against them; and the plague broke in upon them as an outward and visible sign of their inward and corrupt condition. They provoked God to remove them by His judgments from the earth.

30. Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

Then stood up Phinehas (the oracle-mouth), who was moved with holy indignation, *to execute judgment* upon the two principal offenders, and thus the son of Eleazar, the son of Aaron the priest, stayed the plague in its progress of destruction.

31. And that was counted unto him for righteousness unto all generations for evermore.

And this act, being done in the name of the Lord, was not contrary to the spirit of that dispensation, but *was counted to him for righteousness*. He believed God's word in reference to the separation of Israel, and his spirit was zealous for the sake of his God, who on that

account gave to him His covenant of peace, even the covenant of an everlasting priesthood (Numbers xxv. 10-13). Doubtless he is numbered with those patriarchs who have obtained a good report through faith, and who await the resurrection of the just, when the promises made to them in this life will be fulfilled in that which is to come.

32. They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

Surely this is a recapitulation in the Holy Ghost of Israel's sin, that he may confess it with a contrite heart at the time of the end. These men so highly favoured of God provoked Him to anger at the waters of Meribah, or of strife, *so that it went ill with Moses for their sakes.* The sin of the congregation affected the head. Moses was simply bidden to speak unto the rock, but he cast aside his usual meekness and submission to the letter of the commandment, and, transported with anger, neglected to sanctify the Lord in the eyes of the children of Israel: he said, "Hear, O ye rebels, must *we* fetch you water out of the rock," and lifted up his hand with his rod, and smote the rock twice; therefore the Lord said he should not lead the children of Israel into the land of promise.

33. Because they provoked his spirit, so that he spake unadvisedly with his lips.

The provocation of Israel provoked the spirit of the meek one to rebel, so that he spoke unadvisedly with his lips. His utterance was ill-advised, because spoken rashly, without a due regard to the authority of the Lord.

34. They did not destroy the nations, concerning whom the LORD commanded them:

God separated the Jews to Himself as a peculiar people, in order that they might not only be His witnesses, but His instruments of judgment upon the ungodly nations; but, instead of standing on His side, they followed in their footsteps, and thus failed to fulfil their mission of destroying the nations, who consequently became a snare unto them and the cause of their own fall.

35. But were mingled among the heathen, and learned their works.

And *they were mingled among the Gentiles*, they intermarried with them, and learned their works, instead of regarding the works of the hand of their God, His forms of worship, His statutes, and His judgments.

36. And they served their idols: which were a snare unto them.

And they served their idols, as we learn in the times succeeding that of Joshua and the elders who survived him; while after the reign of David from

Solomon to Zedekiah, with few exceptions, their kings and rulers encouraged their idolatrous propensities, and thus their wickedness was a snare of the fowler, by which he took them captive and withdrew them from the Lord.

37. Yea, they sacrificed their sons and their daughters unto devils,

They followed the evil example of the Gentile nations; they listened not only to the liar, but to the murderer; and yielding to his suggestions, *they sacrificed their sons and their daughters to demons* (לשדים), especially to Molech the abomination of the Ammonites, upheld by priests inspired of Satan, whose worshippers were enslaved by evil spirits. Their idolatry was not merely senseless and irrational, but a holding communion with devils.

38. And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

And under their influence and dictation *they shed the innocent blood* of those of unripe years, who knew not good from evil, *even the blood of their sons and of their daughters, whom they sacrificed* in their wickedness. Thus they manifested their rebellion against their King in bowing down to the idols of Canaan, which God had commanded them utterly to destroy out of the land. This their sin culminated in the time of Manasseh, for which nothing afterwards could make atonement, and the Lord said that He would "wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down" (2 Kings xxi. 13).

39. Thus were they defiled with their own works, and went a whoring with their own inventions.

Thus were they defiled with their own works, for had they regarded the works of their God, they would have been kept from the defilement of evil, and would have secured His blessing; but they went away from Him as a wife from her husband, following their own will, and making many inventions, in addition to those already invented for them. After these things they went as a woman after another man, and God judged them as a woman that breaketh wedlock is judged.

40. Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

Therefore was the wrath of Jehovah kindled against his nation (בעמו), which He had separated to be an example unto all others, and so much did His displeasure increase with the increase of their iniquity, *that he abhorred his own inheritance*, and suffered the enemy to enter into their land with wasting and destruction.

41. And he gave them into the hand of the heathen; and they that hated them ruled over them.

He gave them up to the power of the Gentiles, *and they that hated them ruled over them.* Thus were they made to know the difference between the service of the Lord and the service of the nations. The Lord loved them, and they despised His love. The nations hated them, and from Nebuchadnezzar to Cæsar, and his descendants, have had power to work their will against them.

42. Their enemies also oppressed them, and they were brought into subjection under their hand.

Their enemies also oppressed them above all others whom they took captive. They were their scorn, their derision, and their prey, and thus from generation to generation have they been brought under subjection to the power of the Gentiles, who have ruled them with rigour, and driven them from place to place, so that they have had no city to dwell in.

43. Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

Many times, in the history of their judges and their kings, *did God deliver them*, and give them trial after trial, *but*, in every instance, *they provoked him with their counsel.* They refused to learn wisdom by suffering, and therefore from the height of their glory they were laid prostrate. Though exalted to heaven, they were brought down to the pit of destruction, because they were stiffnecked, and uncircumcised in heart and ear.

44. Nevertheless he regarded their affliction, when he heard their cry:

Yet, when they cried unto God in their affliction, which they justly deserved, He regarded their distress, and bowed down His ear to their cry. He was ever ready to turn to them, whensoever they humbled themselves under His hand. Whether it were the people who cried to Him in their affliction, or a wicked king like Ahab, who humbled himself, and went softly, he regarded both favourably, and remitted their punishment for a time, and would have altogether pardoned them, had they continued to bring forth fruits in accordance with their repentance.

45. And he remembered for them his covenant, and repented according to the multitude of his mercies.

And he remembered, and will remember, the children of Abraham *for his covenant*, which He made with him on their behalf, when as yet there was none of them, and when His repentings were kindled within Him; for His mercies are multiplied, and will be multiplied, towards the nation of His choice.

46. He made them also to be pitied of all those that carried them captives.

In the time of Cyrus He made them to be pitied of those who had carried them captive, and they were permitted to return to their land. This was an earnest of a more perfect deliverance yet to come, when He will deliver them from all the nations of the earth. Already is the Jew rising in honour, increasing in wealth, and possessing privileges, such as they have never yet enjoyed in Christendom.

47. Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

This will be their final and effectual cry at the time of the end (הושיענו). Hosanna! *Save us, O Jehovah our God, and gather us*, the tribes of Thy people, *from among the Gentiles.* Do this *that we may give thanks unto thy holy name, and triumph in thy praise.* They will give thanks to the Father, through Jesus Christ, for every knee shall bow before Him, and will submit themselves to Him who died for their sins, and prayed for them on the cross, saying, "Father, forgive them, for they know not what they do." His blood will yet prevail in their behalf, when they shall look upon Him whom they have pierced.

48. Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Blessed be Jehovah, the God of Israel, who will be revealed as such in Jesus of Nazareth, the King of the Jews, and will thus abide *from everlasting to everlasting*, for He will sit on the throne of David for ever; *and all the nation shall say, Amen*, so be it. Hallelujah! *Praise the Lord* and Saviour Jesus Christ, the Son of God, and the King of Israel!

END OF BOOK IV.

BOOK V.

FROM PSALM CVII. TO PSALM CL. INCLUSIVE.

THE

CHRIST OF THE PSALMS.

PSALM CVII.

HE THAT SCATTERED ISRAEL WILL GATHER HIM AGAIN.

1. O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

The Holy Ghost, here speaking by the prophet, invites to thanksgiving; He sets the Lord Jehovah before us as the object of adoration and praise, because His nature being essentially good, from Him evil cannot proceed. His mercy endureth for ever, for that mercy has found the way for His holiness to visit man, through the shedding and sprinkling of His blood.

2. Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy:

The redeemed of the Lord shall utter these things. Those whom He hath redeemed by His blood from the power of the enemy will cry with a loud voice, "Salvation to our God." And the children of Israel will come in at the end, and in their own land join in the song of redemption.

3. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

As He hath gathered His Church out of all lands, so will He gather the people of Abraham, Isaac, and Jacob. From the east they will return under their respective heads, and from the west will they be hailed. From the north and from the south will those who are hidden come forth at the word of their God, to sit down with Abraham, Isaac, and Jacob in the kingdom of the blessed. The fathers raised from their graves will meet their children, and the

children shall turn wholly to their fathers, for their Lord God will dwell among them.

4. They wandered in the wilderness in a solitary way: they found no city to dwell in.

They will be brought in from their wanderings in a solitary way, for as a nation separated from all others they have found no continuing or abiding city, but have been fugitives and vagabonds on the earth, bearing the brand of Cain, without the mark of his defence.

5. Hungry and thirsty, their soul fainted in them.

Their return will not be without suffering: many privations of hunger and thirst will weaken them in the way. They will be cast down with sorrow, yet although faint in body and weary in spirit, they will not yield to despair.

6. Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

Instead of murmuring like their fathers, they will cry unto the Lord in their distress, and He who heard the prayer of Hagar in the wilderness will hear and answer them, and will minister to their wants.

7. And he led them forth by the right way, that they might go to a city of habitation.

He who scattered Israel will again be his guide. From all parts He will gather His ancient people, and make their way straight before them, *that they may go to a city of habitation*, for Jerusalem shall be built, and Zion shall be established, and made a quiet resting-place for His people to dwell in.

8. Oh that *men* would praise the LORD, *for* his goodness, and *for* his wonderful works to the children of men!

How continually God by His prophets speaks of those things which are not, as though they were. Beholding the accomplishment of the redemption of Israel, He exclaims: *They shall give thanks* (יודו) *to Jehovah for his goodness* in visiting them with His mercy, *and for his wonderful works unto the children of men*, for through their restoration peace will go forth unto all the families of the earth.

9. For he satisfieth the longing soul, and filleth the hungry soul with goodness.

In that day He will satisfy every desire of the heart of man. That which has long been an object of hope will be revealed. The eye shall then be satisfied with seeing, and the ear with hearing. There shall be no

more vanity and vexation of spirit, but all shall be filled with goodness. How greatly shall the souls of men exult in God, when the water of life shall flow freely, and its fountains shall be open to all!

10. Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

Such as sit in darkness He will visit with the light of life, and they who are in the valley of the shadow of death will He call from thence. They *who are bound in affliction and iron* He will loose and bring into liberty. The iron shall no more enter their soul, and the last terrible kingdom, compared to a beast with strong iron teeth for tearing and devouring the inhabitants of the earth, will be cast into the burning flame (Dan. vii. 11).

11. Because they rebelled against the words of God, and contemned the counsel of the most High.

All the evil that is in the world hath entered through the rebellion of man's spirit to the words of God given to him from the beginning. Every oppressor hath been loosed and commissioned of the Lord, because men have contemned the counsel of the Most High, and have walked in the light of the sparks which they have kindled. Whether the sons of Adam, the children of Abraham, or those admitted into the Christian covenant, all alike have rebelled and done despite to the spirit of His grace.

12. Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

Therefore he brought down their heart with labour; He subdued them and made them feel what a grievous thing it is to depart from the living God. They stumbled (כשלו) at the stumbling block of their unbelief, and found no helper, because they had rejected Him who alone is mighty to save; for salvation must come to man by his consent to walk in the ways of God's appointment.

13. Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

As the children of Israel, when their lives were made bitter by reason of cruel bondage, cried unto the Lord, and He sent them deliverance, even so will it be at the end. In the time of the distress of nations, and of sore perplexity, they will call upon the name of the Lord, and He will save them from the afflictions of that great and terrible day.

14. He brought them out of darkness and the shadow of death, and brake their bands in sunder.

He will bring them (יוציאם) *out of darkness*, out of that kingdom which shall be filled with darkness (Rev. xvi. 10). He will raise out of the shadow of death those who are cast therein. He will burst asunder the bands of death and of Hades, and will set free the captives, and bring them out to behold the glorious liberty of the sons of God.

15. O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Then will they give thanks (יודו) unto Jehovah for His mercy in shewing to them the power of His goodness, and will acknowledge the wonderful works which He will manifest for man's deliverance. They will sing because of the enjoyment of His love, and of the brightness and beauty of His glory. No reckless tyrant will then oppress the children of men with his cruelty, no lawless bands will rove over the face of the earth, no more strife of sin will be exhibited in the actions of men. Peace, no longer prostrate and despised, will arise and spread itself over the face of the world. Surely, for all these things men will praise the Prince of Peace.

16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

He will break the brazen gates of Babylon, her spiritual power will be invaded, and laid desolate, even to the ground, and her children within her. He will cut off (גדע) *the bars of iron*, in which Antichrist will enclose his victims as in a prison-house. There is a power of evil more than human which shall be utterly destroyed. As truly as the literal Babylon fell, so will the mystical. As truly as the power of Pharaoh, and of Nebuchadnezzar, the power of Alexander and of Cæsar perished, even so will the power of Antichrist be cut off from the earth, as when one cutteth away the bars of iron, and throweth them unto the deep.

17. Fools because of their trangression, and because of their iniquities, are afflicted.

Fools (אולים), those who are weak and infirm of purpose, who neglect to draw out the supply of God's Spirit to fill them with wisdom, as oil filleth the lamp for light, *because of their transgressions* in passing those bounds, within which God, in His wisdom, hath placed them, *will be afflicted.* They will not be as men understanding

what the will of the Lord is, and consequently the folly bound up in their hearts will be driven out by the rod of Antichrist.

18. Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

Their soul will abhor all manner of food. They will have no appetite for the feast which God provideth. As the natural man when disease enters his system refuseth his food, so will it be with those suffering the consequences of disobedience and rebellion, and in this condition they will go on from bad to worse, and if the mercy of God do not interpose, will draw near to the gates of the second death.

19. Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

But His prevenient grace will visit them in this their sad condition. The past is a promise for the future. *They will cry unto Jehovah in* the time of *their* sore *trouble*, which shall, at the end, exceed all previous tribulations; *and*, blessed be God, those who do so cry to Him *will be saved out of all their distresses.*

20. He sent his word, and healed them, and delivered *them* from their destructions.

He will send His witnesses (Rev. xi. 3) before Him, with power to heal them, as an earnest of what He will do at His personal Advent (Rev. xi. 15), when the Father will send His incarnate Word to heal all that will be healed, and to deliver them from the destruction which their sins shall have brought upon themselves, as also upon the whole earth. The destroyers will be destroyed, the enemy will be bound, and great will be the deliverance which the Lord Jesus will effect at His coming, and in His kingdom (Dan. vii. 27).

21. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Then men shall give thanks (יודו) to the Lord for these things in which He will manifest His goodness, and by which He will gain to Himself a great name; for all shall behold the wonderful works of the Lord in His deliverance of the earth from the power and presence of the enemy, and of his emissaries.

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

Then all the earth will worship Him. Sorrow will be turned into joy; a soothing balm will be administered to every wound, and all will unite to offer sacrifices of praise to Him who will establish His

kingdom of peace, that His will, and not another's, may be done therein. All His works of redemption shall be declared from place to place, from nation to nation, from Jerusalem to the ends of the earth, with shoutings of victory to the Lord their Redeemer.

23. They that go down to the sea in ships, that do business in great waters;

Under the figure of the sea in its calmness, and in its violence, the unstable condition of the nations is evidently set forth; and under the figure of ships sailing over the deep, are set forth the several communities of men in their various uncertain and transient occupations. Those who, like Jonah, St. Paul, and many others, go down, or descend into the sea in ships, and trust themselves upon the unstable waters, see God's wonders therein, for as He continually worketh to change the calm into a storm, and the storm into a calm, so oftentimes He worketh among the nations of the earth, who are now lashed into fury by the Prince of the power of the air, and again restored to peace by His word of rebuke.

24. These see the works of the LORD, and his wonders in the deep.

They who navigate the vast ocean *see his wonders in the deep*, and are lost in admiration of His power therein displayed; and though these mighty works cause men to wonder, yet God, by the prophet, is represented as taking up these waters in the hollow of His hand, so mighty is His power!

25. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

Nothing is left to chance, for purposes known to Himself. *He commandeth, and raiseth the stormy wind* (that symbol of His spirit of anger), which in its fury lifteth up the waves of the deep in their terrible majesty, each one seeming only intent on destruction, and impatient of all restraint.

26. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They, in their pride and fury, *mount up to the heavens*, as if defying the majesty of His presence who sitteth therein; *they descend into the depths*, whence they arose in their rage; and the souls of the tempest-tossed, who are exposed to their fury, melt away with apprehension of coming trouble. The roaring of the winds and the raging of the billows destroy their confidence, and their fortitude melteth away.

27. They reel to and fro, and stagger like a drunken man, and are at their wit's end.

They have no firm footing; *they reel to and fro*, shaken by the tempest; *they stagger like a drunken man*. Such will be the condition of those who trust to the power of the people to sustain them in the voyage of life; *they will be at their wit's end*. All their wisdom will be swallowed up of terror, and their hearts will fail them.

28. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

Then, like those who were abandoned on the waters of the deluge, they will cry mightily unto the Lord, who raised and commanded the storm. In the time of distress they will seek Him whom they never sought before, and He will be merciful to the voice of their cry, *and will bring them out of all their distresses*. The sea of discord will cease from its raging.

29. He maketh the storm a calm, so that the waves thereof are still.

He will appear as the Prince of Peace, and will still the tumult of the nations, as in the days of His flesh, when He rebuked the winds and the waves, and there was immediately a great calm; a sign that though the nations may be angry, and rage in their fury, yet will He still the power of the enemy and the avenger, and will give to them unity, peace, and concord.

30. Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Then gladness unspeakable will be granted to those who shall be saved from the threatened destruction. They shall rejoice in the rest of the Son of Man, whom all the discordant elements of nature will obey, when He shall bring the tempest-tossed into their desired haven, and give to them the security of peace.

31. Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

At each display of His power, the Holy Ghost, by the mouth of the prophet, calls for thanksgiving, for this is all that men can give to God. They shall give thanks to Jehovah! They shall see Him manifest in flesh, and, wondering at His power put forth therein, they shall all be obedient to His word. His goodness will reign supreme, and by His wonderful works will He bring all flesh to worship at His footstool.

32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Those who are thus saved shall exalt Him in the congregation of the nation (עם), for Jesus in that day will appear as the glory of His people. In that true kingdom governed by Him, senators in their seats, and all nations under the rule of the tribes of Israel, will praise Him.

33. He turneth rivers into a wilderness, and the water-springs into dry ground:

The face of the land itself shall be changed for good. He will turn rivers into a wilderness, which He will make to blossom as the rose, and the water-springs He will turn into dry ground, over which He will spread the fertility of Eden.

34. A fruitful land into barrenness, for the wickedness of them that dwell therein.

That which is now *a fruitful land he will turn into barrenness, for the wickedness of them that dwell therein.* Literally, it shall be given to salt as a memorial of sin. Judgment will be apparent as well as mercy, yet will mercy eventually rejoice over judgment. There will not be a perfect restoration of all things until after the millennium, when all will pass through a fiery purgation.

35. He turneth the wilderness into a standing water, and dry ground into water-springs.

He will set in the wilderness a pool of waters for fertilizing the same, and water-springs will flow over the dry ground; then all creation smiling with verdure and rejoicing in beauty will be worthy of Him who shall possess the same as the seed of Abraham. Such will be the vivifying power of this river of God as is described at large in the visions of Ezekiel (xlvii. 6-12).

36. And there he maketh the hungry to dwell, that they may prepare a city for habitation;

There He will make them to dwell who have hungered after righteousness, and have sought His presence. He will fill them with His eternal blessing, and this He will do, *that they may prepare a city for habitation.* Jerusalem shall be built, and become a quiet resting-place. Therein will appear the temple shewn to Ezekiel, to which the Lord will come, and wherein He will place His glory.

37. And sow the fields, and plant vineyards, which may yield fruits of increase.

Then they will sow the fields with seed, assured that God will give them plenteous harvests; they will plant vineyards on which no blight shall rest, but which will yield them fruits of increase; even the Lord Himself, with

His risen saints, will drink anew of the juice of the vine in His Father's kingdom (Matt. xxvi. 29).

38. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

He will bless them also with His blessing, and how greatly will they be enriched; He will multiply them as the sand by the sea-shore, as He promised to their fathers; and He will not suffer their cattle to decrease by murrain or by any other evil.

39. Again, they are minished and brought low through oppression, affliction, and sorrow.

(ומיעיט) And this He will do to those whom He diminished in numbers, and reduced to a mere remnant, so that a child could number them. By their dispersion among the nations they have been brought low, they have been afflicted more than others, and have been made to wail under their oppressors. All which things have come upon them because they have departed from the Lord their God, and from Him whom He sent to reign over them.

40. He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is* no way.

He poureth contempt upon princes, even upon the princes of the earth, who have exalted themselves against Him, whether the princes of Israel or of the Gentiles, for He is no respecter of persons. He hath stained the pride of their glory, and caused them to wander from their greatness in the wilderness, where there hath been *no way*, no guide or supply, no honour or salvation. How often hath this been the lot of the honourable of the earth, and will be again at the time of the end!

41. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

And He will do these things that He may exalt the poor in spirit, and the meek of the earth, the truly needy who have not been cared for by men. The meek shall inherit the earth. He will raise them up and set them on high in His honour, when there shall be no more affliction and pain, and as for the families of Israel and of the whole earth, He will take them under His hand, as a shepherd taketh his flock, and He will guide them into the ways of peace. The nations left solitary, deprived of their heads, He will set under the families of His people Israel, who will minister to them His rule and His blessing.

42. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

The righteous will be raised in the body, and with their own eyes will see the various forms of the kingdom of God. In the Church of the firstborn all the faithful of every age shall rejoice in God's goodness to Israel; *and all iniquity shall everywhere stop its mouth*, for the enemy will be bound, that the mouth of righteousness may be opened to bless every nation under the whole heaven.

43. Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

Herein, as it is written, is the mind that hath wisdom, even the mind that will accept the revelation of God. Whoso is thus wise unto salvation will keep these things that are written in dark sayings, and uttered in parabolical language, and *they shall understand the lovingkindness of the Lord*, and the manner of its development. They shall consider the mercies (חסדי) of Jehovah to His Church, to Israel, and to the families of His earth. In other words, His covenant with the Lord Jesus, His covenant with Abraham, and His covenant with Noah, will be wisely considered, and will not be confounded the one with the other. The wise will rightly divide the word of truth, and leave all with the Judge of the whole earth, to whom belongeth the destiny of every creature.

PSALM CVIII.

I WILL GIVE UNTO THEE, AND TO THY SEED AFTER THEE, THE LAND FOR AN EVERLASTING POSSESSION, AND I WILL BE THEIR GOD.

A Song *or* Psalm of David.

A Song of the Redeemer.

A prophetic Psalm of the Holy Ghost concerning the Beloved.

1. O God, my heart is fixed; I will sing and give praise, even with my glory.

Thus was the heart of Jesus set upon doing His Father's will. All its affections were united and directed towards this object. His heart being thus established He set His face as a flint towards Jerusalem, knowing

the terrible things which should befall Him there, none of which moved Him; on the contrary, filled with that joy of the Spirit that strengthened Him to undergo every trial, He said, O God, My Father, I will sing those psalms of victory to Thee which the Holy Ghost, foreseeing My work, has prepared for My use. I will sing with My glory, that glory of the Father which ever lifted Me above the power of all earthly things, and finally, from death itself, that it might have no more dominion over Me. Thus did Jesus rejoice in the Spirit of God, and of the glory which rested upon Him, and filled His inward being, veiled under the substance of mortal flesh.

2. Awake, psaltery and harp: I *myself* will awake early.

Awake the psaltery and harp, to the end that that joy in God which fills the heart may flow forth in song, and be sustained by the instruments of praise. Thus the prophets of old, with the psaltery and harp, foretold in the Spirit the sufferings of Christ, and the glory which should follow.

I will arouse myself (אעירה) *at the dawn* (שחר) of the third day after My death, and will burst the sealed tomb in which they have enclosed Me. What the Father doeth, the Son doeth likewise. He had power to lay Himself down in the sleep of death, and He had power to arouse Himself. This commandment He received of the Father.

3. I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

I will give thee thanks (אודך), *O Jehovah, in the midst of the nations*, out of which Thou wilt gather Thy saints; and bring them to Me, that I may give them eternal life. *I will sing psalms unto thee* (ואזמרך) *in the midst of many people*, as a witness for the work which I have done for the children of men. I will come down from heaven with all My saints, and when the kingdoms of the world have become Mine, and, Mine anointed with Me, I shall rule over them, I will cause all nations to rejoice before Thee.

4. For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

Thy mercy in me is set above the heavens, and highly exalted in the throne of Thy glory, from whence it shall descend to the earth to the sanctifying of all flesh, which shall then come and worship before Me, and Thy judgments being made manifest, they shall have done their work in preparing My way as the King of all the earth (Ezek. xxxvii. 24; xxxix. 7; Rev. xv. 4).

And thy truth, in Me, *reacheth unto the* (שחקים) *seat of angels*, the excellency of God in the heavens (Deut. xxxiii. 26.)

5. Be thou exalted, O God, above the heavens: and thy glory above all the earth;

The angels behold in Me the truth of Thy word, firmly established before Thee, and the means of its fulfilment on the earth. He will ride in His excellency (in the sh'kakim) of those pure and subtle beings, of whom it is written, He maketh His angels spirits and his ministers flames of fire.

6. That thy beloved may be delivered: save *with* thy right hand, and answer me.

Therefore shall thy beloved be delivered out of all nations. He will come to the help of the tribes of Israel, who are beloved for their Father's sake. He will thrust out the enemy from before them, *with the command to destroy*, and Israel shall dwell in safety alone in His land.

Save with the right hand of Thy power, *and answer me*, O God. Remember My intercession when I shed for them My blood: "Father, forgive them; they know not what they do." Send Me in Thy power to be their praise and their glory (Luke xxiii. 34).

7. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

He who hath sworn by His holiness that He would take Israel away from their land, like fish from their waters, and their posterity with fish-hooks (Amos iv. 2), hath also sworn by His same holiness, that the seed of David shall be established for ever in Jesus Christ, and His throne as the Son before Him.

All former prophecies were summed up by the angel in the vision, when, foretelling the future destiny of Him who, according to the flesh, was of the house and lineage of David, he said, the Lord God would give to Him the throne of His father David, and that He should reign over the house of His father Jacob for ever, and that of His kingdom there should be no end. These words contain nothing mysterious, and evidently shew us that the tribes of Israel will be gathered to their own land, that under their king they will become holiness to the Lord, and then their land will be redeemed and divided, as shewn in the visions of God to His servant Ezekiel. Jesus, at His second Advent, will be their Judge; like Joshua, He will divide to them their portions, and every one shall stand in his lot. He will rejoice to take His place at their head, for to this end He died—Jesus of Nazareth, the King of the Jews.

He will divide Shechem; there will be no more a Jeroboam to rend it from him. He will give to the ten tribes their portions. (For the full interpretation of this, and the following verses, see Psalm lx. 6.) *I will measure out the vale of Succoth*, or tents, the place where Jacob abode after he returned with his household from servitude under Laban.

8. Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

Gilead (גִּלְעָד) shall become strong and powerful in its resources, rich in pastures, and beautiful in scenery; it shall be claimed by the Redeemer of Israel, as a part of His special inheritance. This, with Manasseh, He will no more forget, but will include it in His blessing. Ephraim, with his land, will again become fruitful and sustain the headship of the Son of David, which He never did before. He will rejoice to find that He has an inheritance in the Son of Jesse.

Judah will be the portion of Jesus as the Lawgiver, for from Zion in that day shall go forth the law to all the world.

9. Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

He will take in the plains of Moab, and irrigate them with the waters of blessing, and make them to blossom as the rose. He will take in and redeem the east side of the Dead Sea, and sweep the Jordan as with a flood.

Over Edom he will cast out his shoe. He will claim for His people the south boundary of Palestine, and will extend His virtue to its wilderness, to heal it of the curse that resteth upon it; and He will proceed to lay claim to Philistia, and include it in the holy portion.

10. Who will bring me into the strong city? who will lead me into Edom?

Thus speaks the Son to the Father and to His people, in the full assurance of faith, that no power of the enemy can or will dispossess Him of the border of the elder brother, for the birthright belongeth unto Him.

11. *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

He expresses His assurance that God, who hath hitherto cast off the tribes of Israel, and given their land and all its neighbourhood to be trodden under feet of the Gentiles, will yet return in Messiah, and put them in possession, and extend its borders to those limits foretold by Moses, Joshua, and David, and, finally, by their prophet

Ezekiel (Ezek. xlviii.). He will go forth as a man of war at the head of the armies of Israel, and subdue all to Himself; even the mystical Edom will fall beneath Him.

12. Give us help from trouble: for vain *is* the help of man.

What a time of distress will that be after the restoration of the Jews, when all nations will be gathered against Jerusalem to battle (Zech. xiv. 2), to take the spoil that shall be in the midst of it! What a cry for help will then go up to Him whom they have hitherto rejected (Zech. xii. 9—14)! Cut off from all human help and sympathy, their cry will be to Him to deliver them, as He saved their fathers out of former troubles. Then Michael shall stand up for their deliverance from the final conflict (Daniel xii. 1).

13. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Through God we shall do valiantly; for He alone can strengthen them to do exploits. The enemy shall come to his end and none shall help him, for the Lord will go forth and fight against those nations, as when He fought in the day of battle, and the plague shall consume them (Zech. xiv. 3, 12), for He it is that shall tread their enemies under His feet, and the wealth of the Gentiles round about shall be gathered together, gold and silver, and apparel in abundance, and the King, the Lord of Hosts, will take the throne of David, and sit thereon for ever (Zech. xiv. 9; xii. 14, 16).

PSALM CIX.

BETRAYEST THOU THE SON OF MAN WITH A KISS?

To the chief Musician, A Psalm of David.

To Him that overcometh.
A Psalm concerning the Beloved.

1. Hold not thy peace, O God of my praise;

O God, Thou mighty one, be not silent, but let Thy word that moves and sustains all things be sent forth on my behalf.

2. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

For the mouth of the wicked one (רשע), the man of sin, the son of perdition, *and the mouth of the deceitful* man, the false prophet that speaketh lies, *are opened* to destroy Mine honour for their own exaltation.

They have spoken against me with a lying tongue, claiming inspiration of God; they fight against Me by changing His truth into a lie, and by making My kingdom to be of this world. The wicked will sustain each other in their pride, until the rightful Heir shall come and cast them out.

3. They compassed me about also with words of hatred; and fought against me without a cause.

Both the civil and ecclesiastical rulers of this age, with their followers, have compassed Me with words of hatred; they impute to Me things which I know not, and fight against Me without a cause, having no ground for their accusation. Herod the king, Pontius Pilate and the High Priests, combine against Me to deliver Me to the Gentiles, that I may be destroyed.

4. For my love they are my adversaries: but I *give myself unto* prayer.

Yet I have never done them wrong, either by word or by deed; their subjects have I healed; their priesthood have I honoured. Love has ever characterized My dealings with them. Although they were adversaries, I have turned from them in grief, and given Myself in prayer to My heavenly Father. In His bosom I have reposed, and in fellowship and secret communion with Him have I derived My strength to fulfil His will.

5. And they have rewarded me evil for good, and hatred for my love.

For all the good that I have done, preaching the Gospel of the kingdom, healing the sick and all that were oppressed of the devil, they rewarded Me evil; they strove to injure Me, impugning My truthfulness, and attributing to the enemy that which was of Thee; they repaid Me *hatred for my love,* which burned in them like an interminable fire.

6. Set thou a wicked man over him: and let Satan stand at his right hand.

Here, under the type of Judas, we have a personification of a greater than he, even the false prophet, over whom will he set the man of sin, the son of perdition.

Let Satan stand at his right hand, and be to him as his familiar

spirit. Thus will all civil and ecclesiastical wickedness be headed up at the time of the end of this dispensation.

7. When he shall be judged, let him be condemned: and let his prayer become sin.

In judgment (בהשפטו) he will neither be humbled nor cleansed; he shall go out in his wickedness (יצא רשע) as Judas from the presence of the Lord and his brethren, and his prayer (for even such may seek to lay this unction to their soul) will become sin, and will hasten his ripening for judgment.

8. Let his days be few; *and* let another take his office.

God be praised! from the rising of the false prophet to sustain Antichrist unto his going with him to perdition will be but a brief space, *his days will be few*, his triumph short; *and another shall take his office* when he, like Judas, is removed by a more terrible judgment. Elijah shall take his place, and be the prophet of the Lord to uphold and to prepare the way of His coming in great and terrible majesty (Mal. iv. 5).

9. Let his children be fatherless, and his wife a widow.

His children, those whom he hath begotten by his word or his deeds, *will be left fatherless*, without any natural or spiritual fatherhood. *His wife will become a widow*, mourning and desolation shall come upon her. That to which he had wedded himself will be left, and none will take her by the hand. In one hour shall her judgment come, mourning, and famine, and death.

10. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

His sons shall wander and shall beg in their need; *they*, upon whom the judgments of God will fall most heavily, *shall seek for food out of their desolate places*.

11. Let the extortioner catch all that he hath; and let the strangers spoil his labour.

These are not the utterances of the vindictive feelings of man, but the predictions of the Holy Ghost, that all may learn to avoid the sin, and escape the punishment that is written. Men's feelings are expressed after the wrong done to them, God's judgments are written aforehand, that the intended evil may not be carried out. *The exactor shall lay a snare for all that belongs to him*, all that in which his soul delighted. Like the possessions of Haman, they will suddenly

pass from him, and strangers shall spoil all his labour; his revenues, his institutions, and his riches will be taken possession of by those who know not God, and who, nevertheless, will fulfil His mind.

12. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

None will be left to extend mercy unto him, so great will be his sin in betraying the cause of his Lord, and in the violence done to His flesh. There will be none to shew grace to his fatherless children: the spoilers will have no pity, neither will their eye spare.

13. Let his posterity be cut off; *and* in the generation following let their name be blotted out.

This prophecy extends to the time of the end, including the last apostacy. The working of the mystery of iniquity began in Judas, and will end in the man of sin and his fellow-worker the false prophet, by whose extermination their posterity will be cut off from the earth, so that in the generation following their name will be blotted out from under the face of heaven, and will no more be had in remembrance.

14. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

Let the iniquity of his fathers be remembered. All the evils of the many antichrists mentioned by St. John, and of the false prophets and teachers mentioned by St. Peter, their perverseness in doing their own will in the heritage of God, will come up as the sins of his predecessors before the Lord. For Antichrist will sum up all in his own person. *And let not the sin of his mother* (Babylon, like Jerusalem at the first) *be blotted out.* It will bring down upon her the vials of God's wrath.

15. Let them be before the LORD continually, that he may cut off the memory of them from the earth.

The sins of the apostacy will never pass away, but will bring men to the lake of fire. They will continually come up before Jehovah, and the smoke of their torment will ascend for ever. He shall cut off (זכרם) their memory from the earth, which, on their removal, shall pass into His possession for ever and ever.

16. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

As Judas acted towards the Lord, so will Antichrist and the false prophet act towards His disciples. Nothing can excuse men from shewing mercy, for God hath not made rulers, as lords over His heritage, to enforce with the use of carnal weapons what they

think to be right in their own eyes. Woe be to any man, whosoever he may be, through whom an offence hath been committed against one of Christ's little ones, for God is no respecter of persons in judgment.

Alas! what will not they have to answer for, who, under the form of godliness, and through the misuse of ecclesiastical or civil authority, have persecuted the poor and needy with enmity unto death, or otherwise have sought to slay the broken in heart, the followers of the Meek One, the Man of Sorrows?

17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

As he loved cursing in his words, and in his decrees, hurling anathema against all who differ from him, even *so that which he loved will come to him;* as he hath sown so will he reap. As he delighted not in blessing, so will it be far from him. His enemies he cursed as the enemies of the Lord, but at the end he himself will fall from heaven like a wandering star, and become an instrument in the hand of the enemy for the accomplishment of his work in the earth.

18. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

As one in authority, he clothed himself with the very power of the Deity, and claimed His prerogative to execute vengeance and to curse; but it has become like his garment which covered him, and it will come into his midst as waters to overwhelm him, and as hot oil will it burn into his bones. Like Saul, the Spirit of the Lord will depart from him, to give place to the spirit of the enemy, which will trouble him to his utter destruction.

19. Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Cursing will be unto him as a garment, a poisoned vestment, with which he will cover himself to his own destruction, and it will be for a girdle with which he will continually gird himself; thus will he sustain himself with the strength of his own denunciations.

20. *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

This will be the reward of mine adversaries from the Father, saith our Saviour Jesus Christ. He could not ignore or falsify the judgment that is written; He knew what the Father had determined against those who spoke evil of His soul; for to resist His Spirit, is to resist Himself.

21. But do thou for me, O God the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

But do thou for me, O God the Lord, O my Father, work Thou in My behalf, *for thy name's sake*, which I have glorified on the earth: *because thy mercy is good*, and I can claim it for men whose nature I have assumed, and presented spotless to Thee, therefore deliver Me from all Mine enemies, and raise Me up to inherit Thy glory.

22. For I *am* poor and needy, and my heart is wounded within me.

I am poor. The foxes of the earth and the birds of the air are better provided for than Myself. I have made Myself one with man in the poverty of his nature; My heart is wounded in Me by reason of the reproaches of those who despise and reject Me. Their words are as arrows which stick fast within Me.

23. I am gone like the shadow when it declineth: I am tossed up and down as the locust.

I am gone like a shadow that declineth, passing from one object to another, until lost in the darkness of the night, so transitory is My mortal condition. *I am tossed up and down* by the wind *as the locust.* Thy Spirit thus tosses Me about; now exalting Me with honour, and again depressing Me with shame. I am treated as a locust, made to be taken and destroyed.

24. My knees are weak through fasting; and my flesh faileth of fatness.

His strength failed Him through forgetfulness to eat His daily bread. The zeal of God consumed Him: His knees trembled under the weight of His body, weakened by the want of necessary food, and His flesh failed of fatness. He appeared emaciated with sorrow, and marred by suffering. What was there externally to create in man a desire to receive Him as his predicted Messiah?

25. I became also a reproach unto them: *when* they looked upon me they shaked their heads.

He became a reproach unto them for asserting His true dignity, and He was despised for foretelling His future glory. When they looked on Him suspended on the cross, *they shaked their heads* at Him, and mocked Him with derision. They laughed at His piety, and ignored His testimony. They despised His weakness, and triumphed in His death.

26. Help me, O Lord my God: O save me according to thy mercy:

Help me, O Lord, for in vain do I look to man, or to anything on earth, for comfort. All are against Me. To whom can I look, but to Thee, O

My Father. Save Me according to Thy mercy, manifested towards Me as the creature of Thy hands.

27. That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

Raise Me by Thy power, *that they may know that this is thy handy work*, forming Me man and giving Me up to weakness and death, that the strength of eternal life might be imparted to those who believe. *Thou*, O My Father, *hast done it;* Thou hast sent Me, in the likeness of sinful flesh, not only to condemn sin therein, but to overcome death by dying and rising again. This is Thy work which shall redound to the glory of Thy name (Rom. viii. 1-4).

28. Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

They shall curse (יקללו־המה), *but thou wilt bless;* when they arise from the dead they shall awake to shame and everlasting contempt, but Thy servant, who hath kept Thy commandments, will be glad in beholding the effects of Thy salvation in the glory of Thy heavenly kingdom on the earth.

29. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Mine adversaries shall be clothed with shame, when others will be clothed with honour and glory; in the resurrection they will clothe themselves with this mantle of dishonour, and be found unworthy of the presence of their King; their body will not be as a wedding garment to the soul, uniting them for ever to Christ; they must depart to their own place.

30. I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

I, saith Jesus, *will greatly give thanks to the Father with my mouth*. As the head of His body, the Church, with which in that day He will be visibly united in the substance of His glory, and in the midst of the multitude of the redeemed, He will praise and hallow the Father's name for establishing Him as the King of all, and the visible Ruler of creation.

31. For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

For he will stand at the right hand of Him who was despised as the Poor and Sorrowful One. He will save Him from those who condemn His soul, despising the action and manifestation of His Spirit. It is written of Jesus that He saw the Father always before His

face, and that He knew Him to be at His right hand, that He should not be moved. He will highly exalt Him above all created beings to the glory of His own most blessed name.

PSALM CX.

THOU HAST MADE HIM BOTH LORD AND CHRIST.

A Psalm of David.

A Psalm concerning the Beloved Son of God.

1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Jehovah said to Adonai (נאם יהוה לאדני). The Father declared to His incarnate Son, whom He raised from the dead and made both Christ and Lord, *sit thou at my right hand* of glory, *until I make thine enemies thy footstool.* Jesus is now seated in the heavens, at the right hand of the Majesty on high, and since His ascension He hath waited on the Father, looking to Him to accomplish the word of His promise. At the end of the years of grace He will send Him with His saints, when His foes will be set as His footstool, they shall be cast down to the earth from the height of their excellency, and be brought under subjection to the lordship of the Son of Man.

2. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

When this promise is fulfilled, *the Father will send the rod of his strength out of Zion*, in humanity raised from the dead. Zion shall become the throne of His majesty, whence *he will rule as king in the midst of his enemies*, until they be brought to nought.

3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Thy nation (עמך) *of Israel shall be willing*, they shall rejoice in the liberty of the sons of God in that day, when Thou shalt be revealed in Thy power and in Thy great glory. *In the beauties of holiness* they shall behold the majesty of the Lord, and shall rejoice therein.

From the womb of the morning of the millennial day they will come forth into manifestation in light and immortality. To Thee will be given the dew of Thy birth (ילדתך), in the resurrection of Thy saints. Then it will be seen that Thou art the firstborn among many brethren. As the numberless dew-drops glisten in the beams of the sun on a morning without clouds, and hang in lustrous fringes on all surrounding objects, so will Thy saints appear in their transparent purity, reflecting the light of the glory of the Sun of Righteousness. They will be the beginning of the strength of the Eternal.

4. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

The Father hath sworn, and He *will not repent* (for He is not a man that He should lie, nor the son of man that He should repent), *Thou*, Mine incarnate Son, *art a priest for ever after the order of Melchizedek*, who was both king and priest. He, by resurrection, hath united for ever these two offices in Himself, and woe be to him who seeks to unite them in mortality. Even now in the heavens His kingly power is veiled under the priestly. Intercession prevaileth over judgment, and will do so until He come forth both as King and Priest of God, that as such He may reign upon the earth (Zech. vi. 13).

Who was Melchizedek, and what is the signification of His name, and where was the throne of His kingdom? The antitype must correspond to the type.

Melchizedek, we read (Gen. xiv. 18), was King of Salem (afterwards called Jerusalem). He brought first bread and wine, and presented them to Abram after his return from the slaughter of the kings, and he was priest of the Most High God, the possessor of heaven and earth. His name is a compound one, Melchi-zedek (מלכי־צדק), King of Righteousness, and next also (מלך שלם) Melek-Shalem, King of Peace. His throne was in Salem, which is the place which God hath chosen for the seat of His kingly government. Melchizedek was the type of Jesus who will come to Salem, and make it the throne of His kingdom. He will rule as King on the earth in perfect righteousness, and His dominion will be one of peace. Before Him will bow Abraham and Moses and the whole priesthood of Levi, at the head of the nation of Israel, and will receive His blessing as the eternal Priest of the Most High God, possessor of heaven and earth.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

The prophet David, in the Spirit, calls Jesus Lord. *Adonai* (אדני), *at thy right hand*, O Father, *shall strike through kings in the day of his wrath.* The kings who give their power and strength unto Antichrist shall be wounded with a deadly wound (Rev. xvii. 16; also xvi. 14; and xix. 17, to the end). They shall be slain by the sword of the wrath of the Lamb (Rev. xix. 15), for in Christ God will appear as a consuming fire.

6. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

The Lord Jesus, after this, *shall judge among the Gentiles*, and they shall know that He is the Lord, and by the judgments which He shall execute upon them will He be sanctified in the eyes of His people Israel (Ezekiel xxxvi. and xxxix. 7). He shall fill the places of the mountains of Israel with the dead bodies of those who come up against their land, and they shall fall upon the open field (Ezekiel xxxix. 4, 5), and seven months shall the house of Israel be burying them (12), that they may cleanse the land from pollution. He will thus wound the great head of wickedness over the earth, and will not only destroy Antichrist, the head of the western confederacy, but also Gog, the chief prince Rosh (ראש), Meshech and Tubal, who will head up the north-eastern confederacy against Israel to destroy him. But Satan, the prime mover of all who will thus fearfully work in the children of disobedience, will be bound, and his headship crushed in all the earth; and this, by the seed of Eve coming against him with the risen saints in the glorious majesty of His kingdom.

7. He shall drink of the brook in the way: therefore shall he lift up the head.

This is a figure taken from the act by which Gideon separated his chosen men to himself; he who, standing in the dignity of manhood, took of the water of life in his hand, and thence conveyed it to his mouth, was fitted for the service of the God of Battles; therefore did he lift up his head among the chosen men of Israel. The Lord received not the water of life in the way of self-degradation, but He drank that He might gird up His loins like a man, and go forth unto that work which should issue in the lifting up of His head as Lord of all to the glory of God His Father.

PSALM CXI.

HOLY, HOLY, HOLY IS THE LORD OF HOSTS!

1. Praise ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

Praise ye the Lord. Hallelujah! *Praise ye Jah* (יה), who is the living and true God, who is of none, for all are of Him. I will give thanks to Jehovah, to Him who has neither beginning nor end, to Him who was before all time, who fills its spaces, and passes beyond it without any change.

I will praise the Lord with my whole heart. This is the chief duty and most blessed privilege of the creature; and when He who is the Father's equal became man He set us an example worthy of imitation, in blessing and praising His name with an undivided heart; all its affections being knit together in love, His praise was therefore perfect. *He will praise him in the assembly of the upright,* in the midst of those who are His confidants (בסוד), to whom He has committed Himself without any reserve—the assembly of the upright, in whom He dwells as He is indwelt of the Father, and in the congregation of the redeemed, His praise shall sound forth for ever.

2. The works of the LORD *are* great, sought out of all them that have pleasure therein.

When the Perfect One shall perfect His body, the Church, then shall we know even as we are known. Then will it be seen how great and marvellous are the works of the Lord from the beginning to the end. The Spirit who searcheth all things, yea, the deep things of God, will enable His faithful ones to seek them out, and herein they will take great delight. This will be their work and labour of love in the kingdom into which they shall have entered through Christ the door, and from whence death shall no more remove them.

3. His work *is* honourable and glorious: and his righteousness endureth for ever.

His special and glorious *work* in the organization of His body, the Church, *is honourable*, and His majesty will be exhibited therein, when that Church shall be conformed to the image of the heavenly body of Jesus, without spot, or wrinkle, or any such thing.

And his righteousness will, by the resurrection of the body, stand up for ever as the righteousness which is of God by faith in Jesus Christ. It will be a glorious defence and a standing (צמרת) memorial of His goodness to all creation, to all that He has wrought in former ages, or will yet work in those that are to come.

4. He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

When this mystery is perfected, preparatory to His final manifestation, He will make His wonderful works, which He hath wrought from the beginning, to be remembered of His people. That which hath been, shall be, and shall evermore continue. Men, when risen from the dead, will look back with wonder upon the works wrought by a parental hand to prepare them for that blessed event. No weapon formed against any work of God shall prosper. No place shall be found for the destroyer, nor for any of his weapons, in the kingdom (Isaiah liv. 17). *The Lord is gracious*, and will clothe all His people with the substance of His immortality, while the *fulness of His compassion* will overflow and cover all His works, to the destruction of every vestige of those of the enemy (Genesis iii. 15).

5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath given meat unto them that fear him: He hath fed them with His body and blood, and thus sustained their spiritual existence; and, binding them into oneness with Himself, *he will ever be mindful of his covenant*, His testamentary covenant, which He hath testified and confirmed by His own blood, shed for the remission of sins. His power will be sufficient to raise them from the dead through this blood of the everlasting covenant (Hebrews xiii. 20).

6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

His works, in His body, the Church, He will shew to His nation (לעמו), whom He will restore to their land, and will say unto them: Behold, I and the children whom the Father hath given Me are for signs and wonders in Israel from the Lord of Hosts who will dwell in Mount Zion, and reign King of the Jews (Isaiah viii. 18). He who taketh up the waters in the hollow of His hand will take hold of the nations and dispose them as He will. He will do this double work, that He may give them the inheritance of the Gentiles, as He promised to their forefathers, Abraham, Isaac, and Jacob. He will come down with all His saints (Zech. xiv. 5), and fight for His land,

and pity His people (Joel ii. 18). He will gather His people together, and bind the nations to them, as a shepherd doth his cattle and his sheep.

7. The works of his hands *are* verity and judgment, all his commandments *are* sure.

The divers *works of his hands are truth,* and will be wrought out in truth, and manifested therein, and nothing that is of the liar or murderer shall cleave to Him. He, whose name is Truth, will become mighty and prevail in all the earth, when all the works of error and darkness will be scattered and destroyed. In His holy anger He will rebuke the workers of iniquity as He rebuked the waves of the sea, and will make all flesh to keep silence before Him.

All his precepts (פקודיו) *are steadfast* as His own being, and cannot be revoked. He will establish them in all parts of His dominion, and with them His blessing will be extended over the earth. When His Spirit is poured out upon all flesh they will live in the Spirit, and move in the Spirit, even as fish both live and move in the waters that are upon the earth.

8. They stand fast for ever and ever, *and are* done in truth and uprightness.

These precepts and commands of God will be upheld for ever and ever by the blessed. *They are made* or enacted *in truth and uprightness* on the part of God, and must through the Spirit of truth be enforced by the upright in His kingdom, whose eye will ever delight thus to behold the sons of God under the guidance of the Spirit of truth and righteousness, ever keeping its unity in the bond of peace.

9. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

He will send redemption to his nation (לעמו), and will redeem Israel from his iniquities: because His name is Jesus, He will yet prevail to save them from their sins. He will yet redeem them from the nations, and they shall look on His pierced hands and His feet and behold His wounded side, the tokens of His love to them, when, like Peter, they will weep bitterly over their denial of His name. He will renew the covenant which He made with their fathers, and will ratify it on their behalf, for He made it an everlasting covenant. What He hath declared with His mouth He will fulfil with His hand, and all in their several places shall know the truth of His word. He will lay hold on judgment, and will render vengeance unto His enemies, and will reward them that hate Him; but to

them that love Him will He shew Himself a covenant keeping God.

Holy and reverend is his name of Father, Son, and Holy Ghost. Holy, holy, holy. Thrice holy is the Lord God of Hosts. The Father is holy; the Son, who is of the same substance with the Father, is holy; and the eternal Spirit is holy, because He proceeds from the same source, even from the eternal Father. Jesus sends Him unto us from the Father that we may glorify Him both in time and in eternity. He heareth not sinners saving they break off their sins by righteousness, and thus by repentance seek His forgiveness and the grace of His Holy Spirit. His name is to be feared, and will be feared in all the earth, even as the God of Abraham, of Isaac, and Jacob; for there is but one God, whatever may be the form of His revelation.

10. The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

The head of all things, and most to be desired, is wisdom, and the beginning of wisdom is to implant holy reverence of God in the human spirit, to beget tranquillity of mind in the worship of God. *A good understanding have all they who do these things which God hath enjoined*, for, as the Lord said to the Jews, "If any one will do the will of God, he shall know that my doctrine is of Him, and that I speak not of Myself" (John vii. 17, and viii. 43). Consequently, when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and stealeth away the word, lest it should accomplish its work in the heart whereunto it is sent. He who doeth His will is safe from the tooth of the serpent. The praise of Jehovah (יהוה) shall never cease, the blessed voices of men and angels bound together in the bond of immortality will celebrate His goodness, His peace, and His glory from this time forth even for evermore.

PSALM CXII.

BEHOLD THE MAN !

1. Praise ye the LORD, Blessed *is* the man *that* feareth the LORD *that* delighteth greatly in his commandments.

Praise ye Jah, who is exalted in excellency, His self-sustained being! Who alone can say: "I am, for I live for ever."

O the blessings that have come upon the Man (איש) of dignity and virtue, the Man who ever reverenced the Father, who glorified His name on the earth, and who in His whole being, body, soul, and spirit, delighted greatly in His Father's commandments, therefore He became incarnate, even that He might live on earth, and do His Father's will in mortal flesh.

2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.

His seed, those who have been begotten of Him, who have been born of water and of the Spirit, not of the flesh, but of the will of God, and who have been daily renewed and sustained by Him, shall be accounted worthy to have their regeneration perfected in being raised from the dust; nor will they die any more, for they will be the sons of God, being the sons of the resurrection. They who have not shrunk from following Him in His humiliation in their mortal career shall live and reign with Christ, sharing with Him His power and glory. The generation of the upright ones will indeed be blessed on the earth (Rev. xx. 6; Isaiah xxxii. 1).

3. Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

Wealth and riches shall be in his house: for He hath blessed those whom He hath made His habitation through the Spirit with all spiritual riches in heavenly places. As Man raised from the dead, He is worthy to receive the redeemed creation, and, as the second Adam, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; these gifts will abundantly fill the heavenly Jerusalem, the city of the living God. *His righteousness as the Lord from heaven shall endure for ever.* There shall be no danger of any hostile invasion, no possibility of a second fall, all will be secured in bliss,

because the righteousness of Him who will rule, will be the righteousness of God Himself.

4. Unto the upright there ariseth light in the darkness: *he is* gracious and full of compassion, and righteous.

The Light of Life arose in the darkness of humanity, but the darkness comprehended it not. It was, however, received by the *upright*, who rejoiced in the light of life, although it showed them their evil condition by nature. They consented to be led thereby, and delighted to walk in the path of the Just One, a path which will shine more and more unto the perfect day, when the Sun of Righteousness will shine forth in the splendour of His glory, and scatter the wicked, as the dark vapours of the night are scattered by the beams of the rising sun. Then the upright will shine forth in the kingdom of their heavenly Father. The light within will manifest itself in outward glory. He who is the author of the light of life is also *gracious* and ready to forgive the sins of the past, merciful and *full of compassion* towards the penitent. He is faithful and *just*, not only to forgive through the merits of His sacrifice and cleanse from all sin those who come to Him, but also to clothe them in His own righteousness.

5. A good man sheweth favour and lendeth: he will guide his affairs with discretion.

The good man (טוב־איש), the thoroughly good man, even our Lord Jesus Christ, is gracious (חונן). This is His first attribute, without which none could be saved. *He lendeth*, not merely the gold and silver that perisheth, but He bestoweth spiritual talents, which he expects His servants so to use that at His second coming He may receive His own with interest. As the head of His body, the Church, He will guide His affairs with judgment (במשפט). He will maintain His words, not only speaking them in the right season, but fulfilling them in their appointed order, in the times appointed of the Father. None of His words shall fall to the ground.

6. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

Thus the Father will not suffer that He who sitteth at His right hand as the Man of His choice, His beloved Son, shall be moved for ever from the hope set before Him, none either among fallen angels or rebellious man will move Him from His purpose of setting His Son on His throne as the King of all the earth. He shall reign unmoved for ever, though the whole earth be confederate against

Him. Fire shall come down from heaven and destroy the rebels. This Righteous Man (צדיק), upheld of the Father in His glory, will be held in everlasting remembrance of His people in their various orders, redeemed by His blood, and by the blessed angels, who will ever worship Him.

7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

He shall not be afraid of evil tidings, and He will communicate His confidence to those who abide in Him. His heart is established in the grace and glory of His Father, and in the security of His throne. He ever trusteth in the Father that He will give Him the nations for His inheritance, and full dominion even unto the ends of the earth. The rise of Antichrist and the development of the powers of Satan will not disturb Him, for He is assured that the Father will send Him to consume the man of sin with the spirit of His mouth, and to destroy Him with the brightness of His coming.

8. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

His heart is held in the confidence of His Father's word. He is fully established in the certainty of His purpose. Perfect love casteth out fear, therefore fear cannot enter into the being of the God-man. He abides unshaken in His confidence until the time the Father shall send Him forth to execute His judgments, and fulfil His desire upon all enemies by removing them from the earth, or bringing them in sorrow of heart and penitence for their sins to His feet. All nations shall wail because of Him when they see Him coming in power and great glory, as the appointed Judge of the living and the dead.

9. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

He hath dispersed. He hath scattered abroad as the Sower of the seed the words of eternal life, and He hath given them to the poor in spirit, who, having sought the kingdom of God and His righteousness which endureth for ever, have thus been blessed by Him. His gift is no transitory thing, but is bestowed in the form of a new and eternal life. His horn of power will also be one of plenty, for He will distribute abundance of blessings in His kingdom, unlike those former kings prefigured in vision to Daniel as raging and destructive beasts. His horn shall be exalted with glory, and shall shed its lustre to the ends of the earth.

10. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

The wicked one (רשע), who will head up the last confederacy of men and devils, *will see* the exaltation of Christ's glory, *and will be grieved* to perceive all that in which he himself so fondly trusted as the pride of his glory passing from him; *he shall grind with his teeth* for very rage that he cannot attain his object, *and he shall melt away:* his mighty hosts will dissolve as snow before the beams of the sun, and pass away with himself into perdition. The desire of all the wicked (רשעים) upon the earth shall perish in that day, and the desire of all the righteous shall be accomplished. Thus will the kingdom be established in righteousness and in judgment by Him to whom the Father hath committed it, because He is the Son of Man.

PSALM CXIII.

HENCEFORTH THERE IS LAID UP FOR ME A CROWN OF RIGHTEOUSNESS . . . NOT FOR ME ONLY, BUT FOR ALL WHO LOVE HIS APPEARING.

1. Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

Praise ye the Lord. Praise ye Jah (יה). Praise Him who saith of Himself, I am, that I am, and I will be, that I will be. Praise Him, O ye servants of Jehovah, who do His will and glory in this your loyal servitude which alone leadeth to honour.

Praise ye the name of Jehovah, who passes beyond all finite divisions of time and space however vast they may be.

2. Blessed be the name of the LORD from this time forth and for evermore.

The name of Jehovah shall be (יהי) *blessed from this time forth,* that is from the time He sendeth His Son to reign over the earth, *and for evermore,* for of His kingdom and dominion under the whole heaven there shall be no end (Dan. vii. 27).

3. From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

From the rising of the sun unto the going down thereof, the name of Jehovah will be praised. He will move the earth by the word of His power, and will give equal day and night to all, making the lines of the equator and equinox to coincide as of old. This is an honourable tradition, and does not make void the Word of God ; for the inhabitants of the new earth, no longer suffering the extremes of heat and cold, will wait upon the Lord without distraction, and will bless the goodly Creator who shall have restored all things by His word.

4. The LORD *is* high above all nations, *and* his glory above the heavens.

The Lord will in that day *be exalted above all the Gentiles*, and they will extol Him in their praises. He will reign omnipotent in flesh, and His glory will be exalted above the heavens. This hath been so far fulfilled, that He hath gone away to set His glory above all heavens : angels, authorities and powers being made subject to Him (1 Peter iii. 22). But His glory will not be confined within the ranges of this earth ; for although as man He must be here, yet as a divine person equal to the Father as touching His Godhead, which is one and undivided in the Trinity, He must at the same time fill heaven and earth with His presence. This truth would not be invalidated were He to be located elsewhere than upon this earth, but having been made man, whose origin is the dust of the ground, there is an evident fitness in the selection of this globe as the place of His eternal and glorious manifestation. Be where he may as man, as God He must be all in all ; this, however, passes our finite comprehension.

5. Who *is* like unto the LORD our God, who dwelleth on high,

Therefore *who is like unto the Lord our God*, which name Christ thinks it no robbery to assume.

He maketh Himself (המגביהי) to dwell on high in virtue of His godhead.

6. Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

Who humbles (empties) *himself* continually out of the infinite into the finite to behold as man the things that are in the heavens and in the earth, for it is to Him as such that all celestial and terrestrial power is committed.

O marvellous mystery !

7. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

The Father by His power raised up Jesus the poor one (דל); He was impoverished and crucified through the weakness of mortality, and by the power of the Father was raised from the dust of death, so that He saw no corruption. By the same mighty power He will lift up the needy and the poor, even those who have bowed down under death and given up the ghost, and will raise them out of the dunghill, out of the corruption of the grave.

8. That he may set *him* with princes, *even* with the princes of his people.

To make them to sit with princes who shall rule in judgment, when Jesus the King shall reign in righteousness. These meek ones will occupy the thrones prepared for them (Rev. xx. 4), with the princes of His nation, from whence they shall judge the twelve tribes of Israel, when they also who love His appearing will each have a crown of glory (2 Tim. iv. 8).

9. He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

The Church gathered out of the Gentiles (formerly barren of all good) will be raised to dwell in His house. The fulness of the Gentiles shall be brought in, and the mother with her sons will rejoice. Also Israel, his election in the flesh, will become fruitful, and bring forth sons unto God according to that natural law which during the millennium will still prevail. They shall break forth, as He promised to Jacob, and spread abroad towards all the four quarters of the earth. And when the marriage of the Lamb is consummated, many children will be spiritually begotten to them, who notwithstanding can never take their place, or attain to their honour because they will not be removed. This is a very fruitful word of prophecy, and it enlarges itself in a marvellous manner, so that we may well exclaim, Hallelujah! *Praise ye the Lord*, who alone doeth wondrous things, and past man's natural comprehension, although not beyond the power of his spiritual understanding through the revelation of the Father (Luke x. 21).

PSALM CXIV.

YET ONCE MORE I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN!

1. When Israel went out of Egypt, the house of Jacob from a people of strange language:

When Israel, at the command of God, and under His Spirit, guidance, and protection, *went out of Egypt, and the house of Jacob from a people of strange language,* who knew not Joseph and remembered not his words, their speech, their manners, and their customs, were an abomination unto the Egyptians, to whom they were in bondage: they understood not one another. Israel and the house of Jacob may well signify the two divisions of the people. It was said of the grandson of Abraham, whenever any deed of his pertained to the Spirit of God, that it was done by Israel, the man of God; but whenever the weakness and unbelief of the flesh were manifested, that it was the act of Jacob. In this instance, the one may stand for the spiritual, and the other for the natural man, which latter sadly prevailed in the generation that came out of Egypt.

2. Judah was his sanctuary, *and* Israel his dominion.

This shews His purpose in bringing them out to inherit the land, namely, that Judah might be His sanctuary, for in the division of the land appointed to him, was the temple built, in which God dwelt as in a sanctuary, and Israel was His dominion. His kingdom was established in the twelve tribes, and the destruction or withdrawal of one prepared the way for the withdrawal of the whole. Judah is the tribe whence our Lord sprang, the true abode of the Shechinah glory; and Israel the portion which prevails with God and man, to whom will be given the first dominion. His holy place is in Judah, and His rulings (ממשלותיו) in Israel, for they will be diverse, though under one Lord.

3. The sea saw *it,* and fled: Jordan was driven back.

The unconscious element yielded to His purpose; *the sea saw,* and acknowledged the presence of his God, *and fled* before Him, as unworthy to meet Him in His holiness and in His power. *Jordan,* flowing on in his pride,

was driven back before the Lord, and acknowledged His might. This refers to the day when God stretched forth His hand the second time to lead the children of that evil generation that came out of Egypt. Man had prevailed against Him at the first, when He stretched forth His hand; but now, the second time, He prevailed, and shewed successfully the might of His power.

4. The mountains skipped like rams, *and* the little hills like lambs.

This shews that not only the waters, but also the mountains were moved from their places. *The mountains skipped like rams*, for they felt the force of His power who had created them—they were made at His word, *and the little hills like lambs.* Doubtless these were the outward and visible signs that He would shake the nations and their tributary powers, even the seven nations and their dependencies. It was at His word that Jericho fell, a city so strongly walled and defended that it seemed impregnable, and could have resisted all human power of assault.

5. What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

What ailed thee, O thou sea, that thou fleddest before the face of the Lord? *thou Jordan, that thou wast driven back* by an invisible, yet irresistible force? What miraculous working was this; but, alas! how soon forgotten by those for whom it was manifested.

6. Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

Again does the Holy Ghost repeat the forms of His miraculous working upon the proud eminences of the earth. What ailed ye, *ye mountains, that ye skipped like rams, and ye little hills, like lambs?* When He went to take possession of His inheritance He wrought mighty changes at the very entrance of His dominions, as signs of those greater things to come which will be seen at the second Advent of Messiah.

7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Thus the prophecy enlarges itself beyond the Israelites' first entrance into the Holy Land, and the events which occurred when they took possession, comprehending the time of the end when the Lord shall restore the kingdom to Israel. *Tremble, thou earth, at the presence of the Lord* Jesus in the majesty of His power, for He will terribly shake thee, and everything within thee shall be moved out of its place as by an earthquake. *Tremble at the presence of the God of Israel*, for He

will come to vindicate the rights of His ancient people, and will redeem His land for them, and for them alone.

8. Which turned the rock *into* a standing water, the flint into a fountain of waters.

He turned the dry and barren rock into a standing water for the refreshing of the weary and thirsty, and the hard flint into a spring of waters, flowing in its sparkling freshness as a living stream, reflecting the beams of the glorious sun. He will do greater things than these at His coming, when He will take the nations for His inheritance, and claim the uttermost parts of the earth for His possession, to set Judah again as His sanctuary, and Israel to have dominion over the whole earth. His work of preparation now is, to turn the hard and flinty heart into softness and contrition. To break it with the hammer of His word and with the rod of His power, that living waters may flow forth for the refreshing of many a weary soul, as it is written: "He that believeth on me, out of his belly shall flow rivers of living waters."

PSALM CXV.

BRETHREN, MY HEART'S DESIRE, AND PRAYER TO GOD FOR ISRAEL IS, THAT THEY MIGHT BE SAVED.

1. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

This is evidently written for the children of Israel when their eyes shall be opened to see the error of their ways and the veil shall be removed from their hearts, when they shall understand and acknowledge that not for their sakes does the Lord lift up His countenance upon them and deliver them, but for His holy name's sake (Ezekiel xxxvi. 32). Then shall they bow down before Him, and say, *Not unto us, O Jehovah, not unto us, but unto thy name give glory*, because of Thy mercy shewn unto us whom Thou hast shut up heretofore in unbelief, that eventually Thou mightest have mercy on all.

And for thy truth's sake, for the sake of Him whom we now recog-

nise as Thy Truth, though hitherto we have denied Him (Rom. xi. 31, 32).

2. Wherefore should the heathen say, Where *is* now their God?

Wherefore should the Gentiles (הגוים) *say* concerning Israel, *Where is now their God*, who wrought so marvellously in their behalf of old? And the answer to this is recorded in the next verse.

3. But our God *is* in the heavens: he hath done whatsoever he hath pleased.

But our God is in the heavens, where, as Son of man, He sitteth at the right hand of Power, although Israel, as a nation, doth not acknowledge Him. He hath done whatsoever hath pleased Him, for He is Judge of all. God hath overruled all things for good to them that love Him, who are called according to His purpose; and He hath wrought for the fulfilment of His word, and for the glory of His name, whether in mercy or in severity. It was His pleasure to separate Israel in the appointed time, and also to gather out His election from all nations. It will be His good pleasure to take away and to glorify His election with His own glory; and in that glory He will return to shine on His people Israel, and to be the fountain of blessing to all people. In that day there will be a ready submission to His good pleasure by all the inhabitants of this world.

4. Their idols *are* silver and gold, the work of men's hands.

Idolatry, including covetousness, is hateful in God's sight, and is the root of all evil. The idols of the Gentiles are silver and gold, precious in their sight as representations of higher powers, yet they are but the works of men's hands. If it is forbidden to worship even the works of God, how much greater must be the sin of bowing down to those of men?

5. They have mouths, but they speak not: eyes have they, but they see not:

They have the form of a mouth, but no living spirit animates the idol, though an evil one may possess the idolater. They have the form of eyes, but where is the life to give them sight? It is God's act alone to give life, and yet man falls down before the mere imitation of himself, or rather of the lower creation which is put under his dominion.

6. They have ears, but they hear not: noses have they, but they smell not:

They have ears formed by man's workmanship, but where is that sense of hearing that receives words, and where is the intelligent mind to take cognizance

of the same? *Noses have they* in appearance, but where is that exquisite sense of smell that can be gratified with the fragrant incense as it ascends from the censer of the worshipper?

7. They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They have hands fashioned by man's device, but they are still as the stone out of which they are hewn or the wood whence they are carved, lifeless and motionless; they can handle nothing, and are without the sense of touch or the power to grasp aught that may be placed before them. They have been well formed to represent these members of the human body, but they can neither move from their places, nor go forth upon errands of mercy, nor plead for the deliverance of others; *neither can they speak through their throats* in answer to the worshippers that come to them.

8. They that make them are like unto them; *so is* every one that trusteth in them.

Like unto these idols shall be (יהיו) those who made them dumb, dead, and motionless, cold as the stone, lifeless and fruitless as the wood that they have carved for objects of their devotion. Every one that trusteth in a senseless idol shall become like it, unable to do any good thing. They shall hear no living voice, and shall thus be incapable of serving the living and true God.

9. O Israel, trust thou in the LORD: he *is* their help and their shield.

O Israel, trust thou in Jehovah: he is their help and their shield. To whom does the prophet refer Israel, but to the saints of the living God, who, having waited for His Son from heaven, will in that day have their reward? The Lord will help them, and deliver them from the grave; He will clothe them with their heavenly substance, and give them their eternal habitation. *He will be their* effectual *shield* and exceeding great reward, in thus clothing them with such armour of light and rewarding them with the inheritance of His glory.

10. O house of Aaron, trust in the LORD: he *is* their help and their shield.

Then will the less be blessed of the better, the inferior by the superior. The priesthood of Levi will be blessed by that of Melchizedek, for the priesthood of the children of Jacob will be restored with them. He will purify the sons of Levi, that they may offer an offering to Him in righteousness; and the offering of Judah and Jerusalem shall once

more be pleasant unto Him as in the days of old, as in former years (Mal. iii. 4).

He is their help and their shield. And this will He be through the priesthood of Christ, for the less, the earthly, the Levitical priesthood will be blessed by the heavenly or spiritual priesthood of Christ and of His risen saints.

11. Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

All who fear the Lord Jesus *will* in that day *confide in him* as their King and their Governor, for He will give help to the nations, and become the shield of all the earth.

12. The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

But He will not remove Israel from the dominion, for great advantage every way will he have over the nations, which will then become subject to our Lord Jesus, and to His anointed ones. He will be mindful of His covenant with Abraham, and will fulfil it to the blessing of all nations; especially to that of the house of Israel, and still more that of Aaron.

Thus, from Himself, the Head, His blessing will descend to His body, the Church, from the Church to the Levitical priesthood, at the head of which will stand the house of Aaron, from that priesthood to the whole of Israel, and from Israel to all the families of the earth (Genesis xxvi. 4; xxviii. 14).

13. He will bless them that fear the LORD, *both* small and great.

In that day none shall be excluded, for *he will bless all that fear him, both small and great.* In this all will be equal, none will feel himself forgotten of the Lord, for His tender mercies and His blessing will enrich all with a life in which no sorrow will be mingled. What an age of blessedness!

14. The LORD shall increase you more and more, you and your children.

The finite will ever increase in wisdom and knowledge, in love and in power. Ever increasing, but never reaching the perfection of Him who is infinite. It is written that of the increase of the government and peace of the Lord Jesus there shall be no end, and He will thus continue to enlarge His people, and their sons with them. The Lord will *add* (יסף) unto them more and more; He will ever be giving them fresh tokens of His lovingkindness, and of His parental affection.

15. Ye *are* blessed of the LORD which made heaven and earth.

Blessed be ye (ברוכים אתם) *of Jehovah who made the heavens and the earth.* In these words we recognise the very form of the blessing which Melchizedek gave to Abraham, and it shews that the speaker is even our Lord Jesus Christ, who is a priest for ever according to that order.

16. The heaven, *even* the heavens, *are* the LORD'S: but the earth hath he given to the children of men.

The heaven, even the heavens, are the Lord's, and all power is given to Him to rule over them; and His saints, the sons of God, will be raised. As the stars of heaven, so shall they be. They will rule in the heavenlies with the Lord, but the earth will He give, when redeemed from all evil, to the sons of Adam, over whom the sons of Israel will be the chief rulers.

17. The dead praise not the LORD, neither any that go down into silence.

Not the dead ones shall praise the Lord (יה); not the dead in trespasses and sins; not those who die in their sins, neither any that descend into the silence of the grave, or that are shut up in Hades. There is neither voice nor sound to mortal ears, and we pray for their resurrection, that they may be seen and heard, and make the earth to be indeed the land of the living.

18. But we will bless the LORD from this time forth and for evermore. Praise the LORD.

We will bless the Lord from this time forth, from the time of the first resurrection, *even for evermore.* The rest of the dead will remain silent in their graves, to the end of their appointed time, cut off from giving praises to the Lord as the Resurrection and the Life.

Praise ye the Lord (הללו־יה). Hallelujah! *Praise ye Jah!* For "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These are the true sayings of God. Praise ye Jah, who, because He liveth, will cause His people to live also, and that for ever, in glorified humanity. He will stand with them on the earth at the end of the days. Hallelujah!

PSALM CXVI.

BEHOLD, I HAVE THE KEYS OF HADES AND OF DEATH!

1. I love the LORD, because he hath heard my voice, *and* my supplications.

I have loved (אהבתי) *Jehovah*, and Him alone. Thus spoke the incarnate Son: I love the Father with a quenchless love, because He has heard the voice of His afflicted one, and hath regarded My supplications, which I poured out before Him in the time of trouble and anguish. Thus has He commended His love to men, whose nature I have assumed, that I might save that which was lost through Adam's transgression.

2. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

Because he has inclined his ear unto me, and has accepted My sacrifice and My offerings as man's representative, therefore will I call upon Him with crying and tears during the days (ובימי) of My flesh. I will suffer nothing to come between us until all My work on this earth be finished.

3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

The cords of death (חבלי־מות) *compassed me* and bound Me as a victim, he who had the power of death little thinking I should be his destruction; *and the straits of Sheol* (שאול), or *Hades*, *have I visited* (מצאוני). In looking to the accomplishment of this prophecy, Christ said to His disciples in the days of His flesh: Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? (Matt. xx. 22). Like a noble victim, He consented to be bound with the cords of death, and to descend into the lower world, to view the awful chasm which separated the spirits of the just from the unjust. Thus He overcame death by dying, and Hades by being confined therein; and now behold He is Lord of both, and will raise the souls and bodies of men whensoever it pleaseth Him.

I found trouble and sorrow. Being formed in mortal flesh, He found continual trouble and sorrow, and being made subject to the

spiritual assaults of the enemy, He suffered extreme agony both in body and mind.

4. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

In His heavenly Father He found the source and secret of His strength, from whom He derived more than was sufficient in every time of trial. Through His Father's love He was made more than a conqueror over His enemies, for His soul was delivered from Hades, and for ever united to His glorified body.

5. Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

As the second Adam, standing in our flesh, He received these blessings, not merely for Himself, but for all who would come unto Him. Filled with the grace of the Father (John i. 16), He exhibited His righteousness in condemning sin in the flesh (Rom. viii. 3). God's mercy was seen in that He was in Him reconciling the world unto Himself, not imputing unto men their trespasses (2 Cor. v. 9).

6. The LORD preserveth the simple: I was brought low, and he helped me.

Jehovah keepeth the simple ones (פתאים): those who are willing to be taught, who have their ears opened to revelation, and who rest in the arms of their heavenly Father. Of such Jesus, rejoicing in spirit, said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Luke x. 21). And for Himself, though He was brought low where He should have been exalted, yet the Father saved Him by raising Him up and setting Him over the works of His hands.

7. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

When separated from His body He found Himself in the lower world, and said: *Return unto thy rest, O my soul.* For not only did the Father give Him power to lay down His life in the flesh, but also to take it up again, causing Him to rejoice in a glorious immortality.

8. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

Thus He looked forward to the time when He should rejoice in the habitable parts of His Father's earth, redeemed from its present bondage under corruption (Rev. viii. 31). Had He not taken flesh as the link to bind Himself to the earth, He could not legitimately have redeemed it. But as He said, *Because thou hast redeemed my*

soul from death, no more to be enclosed in mortal flesh, because Thou hast delivered *mine eyes from tears, and my feet from falling*, causing Me to walk in integrity and uprightness before Thee, therefore wilt Thou make Me to triumph on the earth as its future Redeemer.

9. I will walk before the LORD in the land of the living.

As a man, *I will walk before thee, O my Father, in the lands* (בארצות) *of the living*, for all shall yet flourish in the blessed liberty of redemption. Beneath Thy blessed influence the Spirit of life will everywhere cast out corruption and decay, and in that great and holy day the *lands of the living* will be glorious under the sole of My feet.

10. I believed, therefore have I spoken: I was greatly afflicted:

The word that He spoke was not His own, but the Father's, for His life was a perfect life of faith. He knew whose Spirit moved within Him, and as He believed so He spake, and left the result to Him who sent Him. When experiencing the rejection and cruelty of men, He exclaimed *I was greatly afflicted.* He was humbled indeed under the power of the devil, the world, and the flesh.

11. I said in my haste, All men *are* liars.

In My movements to and fro, in My anxiety, (בחפזי) I said: *all that is of the Adam* (כל־האדם) *is a delusion*, nothing worth (כזב). All that was of the first Adam was put to death, that everything pertaining to the Father might live and grow in Him, and bring forth fruit to perfection.

12. What shall I render unto the LORD *for* all his benefits toward me?

What shall I return unto the Father for his benefits bestowed upon me? All the blessings that God promised to men, had they walked in faith and obedience and kept the terms of His covenant, I have secured for them. Who is He that can convict Me of sin? Thou, O My Father, hast said, "I am well pleased in thee," and because the enemy could find no accusation against Me before Thy throne, therefore hast Thou bestowed upon Me all that man is capable of receiving.

13. I will take the cup of salvation, and call upon the name of the LORD.

I will lift up (אשא) *the cup of salvation, and call upon the name of Jehovah.* This He did before His passion, when He took the cup into His hands, and constituted it the cup of blessing, by which He communicated His

blood in a mystery, and in doing this He called on the Father's name, blessed the cup, gave thanks, and said: "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Mat. xxvi. 27, 28). He still bestows the cup of salvation upon those who believe and obey His holy Gospel; by the Holy Ghost He makes it the cup of blessing, even the communion of His blood, shed for the remission of sins (1 Cor. x. 16).

14. I will pay my vows unto the LORD now in the presence of all his people.

That blood was also shed for the redemption of the earth, and He looks forward to the time when He will come again, with His disciples, and having gathered His nation (עמו) to Himself, will pay to His Father the vows concerning them and their fathers; in other words, He will fulfil the oath He sware to Abraham, to Moses, and to David: to Abraham, that in His seed all the nations should be blessed; to Moses, that the whole earth should be filled with His glory; and to David, that His seed, which is Christ, should sit upon His throne.

15. Precious in the sight of the LORD *is* the death of his saints.

Precious in the sight of Jehovah is the death of his saints. Precious are their souls, for they live unto Him, in hope of the fulfilment of His word. Precious is their dust, for He will make it a glorious habitation for their departed spirits, which He holds in His keeping; and precious is the earth, which, for their sakes, He will redeem from all evil.

16. O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds

O my Father, truly I am thy servant. No man hath served Thee in faithfulness and truth as I have done, not as an eye-servant, nor as a hireling before Thee, but as Thine incarnate eternal Word, ever obedient to Thy will in the unity of Thy divine being. Though of the same substance with Thee, as touching My Godhead, yet fashioned as a man, I have taken upon Me the form of a servant, and have been obedient unto death.

I am the son of thy handmaid, of her who said to Thy heavenly messenger, announcing such glorious things of My throne and of My kingdom, Be it unto Thy handmaid according to Thy word.

Thou hast loosed my bonds, the bonds of death and Hades, and by My resurrection hast brought Me into a large place, into the liberty of eternal life and glory.

17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

Henceforth *I will offer to thee the sacrifice of praise* (תודה) for all that Thou hast done, and wilt yet do do by Me as the man of Thy right hand. *I will call upon the name of my Father* until He give Me the Gentiles for Mine inheritance, and the uttermost parts of the earth for My possession.

18. I will pay my vows unto the LORD now in the presence of all his people,

I will pay thee my vows, O Father, those vows which, as the Angel of the covenant, I made known to Noah, to Abraham, to Moses, and to David. I will fulfil them before the nation (עם), which Thou hast chosen above all the nations of the earth, that Thy name may be glorified therein.

19. In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

In the courts of the Lord's house. In the courts of that new and glorious temple where the delegates from all nations shall stand to behold My glory and to reverence their King. *In the midst of thee, O Jerusalem*, that city which Thou, O My Father, will give Me, I will fulfil all that I have vowed, that Thy will may be done on earth even as it is in heaven. Praise ye the Lord. Hallelujah. *Praise ye Jah* (יה) who hath fulfilled all things according to His determinate counsel and foreknowledge.

PSALM CXVII.

AND HE SAID UNTO ME, "IT IS DONE."

1. O praise the LORD, all ye nations: praise him, all ye people.

This Psalm contains a prophecy of the consummation of all things, when all shall have passed into their eternal condition of peace and blessedness, when the Spirit of life from God shall have renewed the face of the world, and changed the aspect both of the heavens and of the earth. No evil spirits will there work under Satan to tempt, to

deceive, or to destroy. There will be no wicked men to oppress their fellows. No blight, nor calamity, no raging storms nor withering heat, and no biting cold congealing with its breath the life of nature. God will change the present form of things, as when one changeth an old and worn-out mantle for one that is new and lasting. And how glorious will be the change to an inheritance incorruptible, undefiled, and unfading! The Father will say to His incarnate Son, Blessed, yea eternally blessed, be the heavens and the earth for Thy sake, and for the sake of those sons whom Thou hast brought to the inheritance of Thy glory; for the sake of the tribes of Israel upon whom that glory shall shine, and by them be for ever reflected; and blessed shall be the families of the earth, whom Thou hast purchased and redeemed by Thy blood to walk before Thee as the nations of the saved. *Praise ye Jehovah.* Thus will the voice of praise ascend as the voice of one man from the Gentiles, the children of Japhet: they shall sing the song of victory through the blood of the Lamb.

Praise him all ye peoples (האמים) of the earth, including the descendants of Ham, for they also shall join in the song of universal praise unto Jehovah when, having removed from them every oppressor, He shall bind together nations in unity, peace, and concord.

2. For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

Thus the children of Abraham will say unto the nations of the earth: "Praise ye Jehovah, for his mercy hath been great towards us." It hath been exercised in power to redeem us from the east, and from the west, and from the north, and from the south; and this not for our sakes, but for His holy name's sake, that His merciful kindness might flow out through us unto you, to the end that He should be exalted as the Saviour of the world. Blessed be the Lord God of Shem, from whom according to the flesh Christ came.

The truth of Jehovah will endure for ever in the Son of David. His covenant with the three sons of Noah will be ratified and confirmed in the threefold form of His redemption, under which in the kingdom all men shall stand, labouring in the love of Christ, and serving each other. For the blessed ones of the nations will be taken from among the descendants of Shem, Ham, and Japhet; for at the close of the millennium, or final judgment, the Lord Jesus will separate them as a shepherd divides the sheep from the goats.

PSALM CXVIII.

YE SHALL NOT SEE ME HENCEFORTH TILL YE SHALL SAY, 'BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD!'

1. O give thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

O give thanks unto Jehovah; for he is good. Neither in Him, nor in all the works that He hath wrought, was there any evil; for He created all things very good; and He will cast out Satan, together with all evil spirits and wicked men, and will again pronounce them to be very good. God's judgments testify to His goodness, for by them He will be enabled to ease Himself of His enemies, and to deliver every portion of His creation from the corruption of evil, which He will consume in that fiery ordeal, through which all things shall pass, in order to bring out the new heavens and the new earth.

He is too merciful to the works of His hands to suffer the wicked to continue and prosper in their wickedness, for the world would groan without hope under the oppression of the usurper. In the age to come, unmingled goodness will be seen in all places of His dominion.

2. Let Israel now say, that his mercy *endureth* for ever.

I pray Thee, O My Father, *let Israel*, redeemed from all iniquity, *say, that thy mercy endureth for ever.* Thus will the Son ever refer all to the Father.

3. Let the house of Aaron now say, that his mercy *endureth* for ever.

I pray (נא) Thee, *let the house of Aaron*, with whom I have made a covenant of an everlasting priesthood, to stand at the head of all earthly things in Thy kingdom, *say, that thy mercy endureth for ever.*

4. Let them now that fear the LORD say, that his mercy *endureth* for ever.

I pray Thee, O Father, *let them* whom Thou wilt gather from all the nations, *who fear thee* and work righteousness, *say, that* Thou art good, and that *thy mercy endureth for ever.*

5. I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.

I called upon Jah (יה) *in my distress*, for how much was I straitened in mortality, and hemmed in by the enemy, while in the prison-house of temptable humanity! I called upon Thee when narrowly

enclosed in death, and imprisoned in the confines of Hades, and Thou gavest Me a perfect deliverance from all My distress, and from the abyss or strait (המצר) of the lower world, and by Thy mghty power, put forth in My dead body, *thou hast brought me into a large place*, into the liberty of immortality. Thou hast given Me a wide domain, and authority over all things in heaven and in earth.

6 The LORD *is* on my side; I will not fear: what can man do unto me?

Christ knew that the Father was on His right hand, and took part with Him in all His work and labour of love, so that there was no infirmity of purpose in Him. He had no fear of man (אדם), of the natural man; the spirit of disobedient Adam found no entrance into Him. The children of disobedience never deterred Him from fulfilling His Father's will; even His enemies confessed that He regarded not the persons of men.

7. The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

Those who followed Him in the path of humiliation and suffering, and all who still thus follow Him, ever ready to uphold His cause and interest in the earth, as the heralds of His coming kingdom, will be loved of His Father, and aided by His Spirit. Those who help Him in His present work, and prepare His way before Him, will be helped hereafter, and at the second Advent they will see the Father's judgment fulfilled upon those who hate the Son. His foes will then be made His footstool.

8. *It is* better to trust in the LORD than to put confidence in man.

It is better to trust in Jehovah than to confide in man, who is selfish, unstable, and mortal. It is better to trust in our Creator than in our fellow-creature, who is dependent on His mercy, even as we are ourselves.

9. *It is* better to trust in the LORD than to put confidence in princes.

It is better to trust in Jehovah than to put confidence in princes, who are ambitious of their own honour, and love to extend their own authority to flatterers, who are ofttimes the slaves of their passions, but who, like ourselves, must give in their account before the judgment seat of Christ.

10. All nations compassed me about: but in the name of the LORD will I destroy them.

This prophecy points to the time of the end, when all the Gentiles (כל-גוים) under Antichrist and the false prophet, the kings of the earth, and their armies, will encompass the camp of the saints and the holy

city; but, saith Jesus, *in the name of the Father*, the Lord of heaven and earth, *I will cut them off* (אמילם).

11. They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

They compassed me about; yea, they surrounded me (סבבוני). These prophetic declarations are not vain repetitions, in that they are three times repeated; for the first foreshews the western Gentile confederacy under Antichrist; the second, the north-eastern Gentile confederacy; and the third, the millennial insurrection at the end of that dispensation; and each in its season will be cut off by Messiah as the Judge of the whole earth.

12. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

The bee has a sting with which, when disturbed and irritated, it will sharply attack the object of its fury. This indicates the virulence with which the Gentile nations being angry will go up and fight against the Lord and His armies. But as the fire emitting smoke from burning thorns destroys these creatures by myriads, even so at the end will the fire of heaven be kindled upon the nations, and will melt the elements with fervent heat. Thus will the nations be consigned to perdition by the wrath of the Lamb.

13. Thou hast thrust sore at me that I might fall: but the LORD helped me.

What a triumph over the enemy is this! What assurance of victory obtained under the greatest difficulties! Truly, from the time of the incarnation, in the days of Herod the king, the enemy thrust sore at Christ to cut Him off. Satan in the wilderness, wicked men, and evil spirits, sought if possible to cause Him to fall from His own steadfastness, but His Father helped Him by His Spirit, by His angels, and in His providence; and thus, though the enemy made Him to suffer in the flesh, he could not prevail against Him.

14. The LORD *is* my strength and song, and is become my salvation.

Jah (יה), the Uncreated One, *has been my strength* in every time of trial, and He is now the joy of My heart, which finds utterance in a song of deliverance. *He is become my salvation*, having raised Me from the dead and set Me up on high; My enemy is confounded at the sign of his defeat and the trophy of My victory over him, in that My flesh has passed into the presence of God on behalf of men for whom I tasted death, that I might give eternal life to as many as the Father has given Me.

15. The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

Therefore *the voice of shouting* (רנה), which proclaims victory *and salvation* to the body, soul, and spirit of man, is heard, and *will be heard in the tents of the righteous*, when the accuser of the brethren will be cast down out of heaven, and his place found no more therein. The loud voice of shouting will then proclaim: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ."

The hand of Jehovah will be exalted in the Son of Man, and will do valiantly; first, in bringing to pass, in His Church, the saying that is written: "Death is swallowed up in victory" (1 Cor. xv. 54); and secondly, in subduing all His enemies under His feet.

16. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

Two acts of our Lord Jesus are here spoken of by the prophet; one of which has been fulfilled, the other awaits its accomplishment at His second Advent.

Jesus, as *the right hand of Jehovah, is exalted* in the heavens over all its hosts. He will rend the heavens and come forth, and will prevail to dash in pieces all the power of the enemy (Exodus xv. 5, 6; and Rev. xv. 3).

17. I shall not die, but live, and declare the works of the LORD.

I shall not die. I shall not die for My own sin, nor continue in death until corruption overtake Me. I shall not descend into the second death, for while there is redemption from the first, there is none from the second. This shows that Christ did not descend into the condition of the damned, as some suppose, for whether in the body or out of it He lived unto the Father.

I shall not die otherwise than voluntarily; no man shall take My life from Me; and in My death I shall live in the Spirit, and declare My finished work to the spirits in prison. I shall arise in the power of an endless life, and declare the works of My Father.

18. The LORD hath chastened me sore: but he hath not given me over unto death.

The Lord (*Jah* יה) *hath chastened me.* Daily hath He laid His cross upon Me, and made Me to suffer in the flesh. "The chastisement of our peace was upon him; and with his stripes we are healed." He has not abandoned Me to the second death, nor left My body in the tomb, nor My spirit in Hades. *He hath not given me over unto death,*

nor to him that hath the power thereof; on the contrary, I have wrestled with the mighty one in his stronghold, and proved Myself stronger than he.

19. Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

Christ could command where others supplicate. Righteous was He, and He could bid *the gates of righteousness* to yield to Him, their rightful Lord. He passed by them onwards to His Father's throne, and has sat down at His right hand as the one Mediator between God and man, uniting the two natures in one person for ever, to offer continually the sacrifice of praise.

20. This gate of the LORD, into which the righteous shall enter.

And there He is, *the gate of Jehovah*, the new and living way to the throne of grace and glory. He is the door opened in heaven, that those whose hearts are sprinkled by His blood from an evil conscience, and their bodies washed with pure water, may pass into the heavenlies, and realize that they are seated with Him through union of Spirit with Him. Those who have thus received Him, as their imputed and imparted righteousness, rejoice in this their blessed privilege.

21. I will praise thee: for thou hast heard me, and art become my salvation.

There is One who continually gives thanks to the Father, *because he heard him*, as the Son of Man, on behalf of sinful men, and hath received Him into the heavens, that He might stand before Him, and offer with thanksgiving the supplications, prayers, and intercessions of all saints. Thanksgiving is the crown of all worship. The Father has raised Him from earth to heaven, and has given Him His full, perfect, and heavenly anointing, constituting Him a Priest for ever.

And art become my salvation. The Father was His salvation, and hath now made the Son the minister of it to others, He having proved Himself worthy of the trust committed to Him.

22. The stone *which* the builders refused is become the head *stone* of the corner.

Though Jesus, the living stone, was rejected of the Jewish builders, and is disallowed of all men who love their own systems, whether they be the builders of Jewry, or of the mystical Babylon, yet is He chosen of God, precious in His sight, and has been appointed (חיתה) for *the head stone of the corner*. He is now the Head in the heavens, being made both Lord and Christ (Acts ii. 36), and the Father longeth for the perfecting of the spiritual temple of His body, the Church, in the

gathering out of the full number of the elect, that He who is the Alpha, the foundation-stone of the building, may also become the head stone, the Omega, and may be brought forth with shoutings of grace, as the finisher of the building, and the pledge of future deliverance to the whole earth. As King of the Jews, and also High Priest after the order of Melchisedek, He will be brought forth with the shoutings of His risen saints, and of the blessed angels, when grace, dominion, and glory will return unto Israel.

23. This is the LORD'S doing; it *is* marvellous in our eyes.

This is the operation of the Father, who, by His mighty power, hath raised Him from the dead, and clothed Him with the garments of beauty, and crowned Him with the crown of immortality, surpassing all others in excellency. Blessed are they who can now say: "It is marvellous in our eyes," unto such He is indeed precious (1 Peter ii. 4). "Though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter i. 8). And blessed will Israel be when, the veil being removed, He will become marvellous in their eyes, when they behold Jesus of Nazareth in His glory as the Lord their God.

24. This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

Those who now believe in this, the day of salvation, the appointed time of grace, can utter these words, looking forward to the triumph and glory of God in Jesus Christ. They can rejoice in hope, and through the Holy Ghost can even now abide in union, and blessed communion, with Him who is their living bread in the heavens. Prophetically, it also points to the day of rest which is made for the Son of Man, and to which He will bring His people in the body, who now, through the obedience of faith, spiritually enter into the same. Thus Israel will rejoice, and the nations be glad, as it is written: "Rejoice, O ye nations, with his people" (Deut. xxxii. 43).

25. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

Hosannah (הושיעה). *Save now, O Jehovah.* Save now Thine election out of all nations. Gather all Thy saints unto Thyself, and thus finish the mystery of godliness, that the time may come when Thou wilt say on behalf of Israel, "Save now thine ancient people, O Father, Lord of heaven and earth."

I pray thee, send now prosperity, for, having gathered out the ful-

ness of the Gentiles, Thou wilt restore the kingdom to Israel, and make him prosper in his land, and before all nations.

26. Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Our Lord, at the close of His ministry to the Jews, pronounced this judgment upon them. "Behold your house is left unto you desolate," which word came to pass at the end of forty years. He also added, with reference to His second Advent: For I say unto you, O Israel, ye shall not see Me henceforth till ye shall say, *Blessed is he that cometh in the name of the Lord.* Blessed are they who love the Lord's appearing, and who, out of His temple, the Church, can bless and praise His holy name.

This prophecy will be further fulfilled when, the temple shown to Ezekiel having been built, the worshippers therein will bless and magnify Him, who will return in His glory by the way of the east (Ezekiel xliii. 2).

27. God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

God is the Lord, El is Jehovah (אל־יהוה). The Almighty, who was, and is, and is to come, hath shewed us light (Rev. i. 4). First, in coming into our flesh, when the light shined in darkness, and the darkness comprehended it not, and they alone received Him who saw "light in his light." Secondly, by sending unto His people the Holy Ghost as the Illuminator; and thirdly, He will shew them the light of His glory at His second coming, in which they also will participate.

Bind the sacrifice with cords, with the cords of a man, even Jesus, and with bands of love (Hosea xi. 4), *unto the* four *horns of the altar,* that the life of the flesh may be poured out, and the Church, as one body, may be offered a living sacrifice, holy and acceptable to God (Rom. xii. 1, and xv. 16). When the children of Israel are restored, He will gather them, and bind them to Himself as a whole burnt offering, and will thus present them to His Father in their own land.

28. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

Thou art my God. As Thine only-begotten Son Thou dost communicate the entirety of Thy being unto Me, so that I am God of God. I will praise Thee with My whole heart as Thine incarnate Son. I will give thanks to Thee, O My God and Father; I will exalt Thee as

the head of My body, the Church, as King of Israel, and as the Governor of the nations.

29. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

And He will call all the redeemed in their several orders to give thanks unto His Father, and will shew them His goodness in casting out evil from the works of His hands; and all will be thankful, when beholding His great mercy in renewing creation with the health of His salvation.

PSALM CXIX.

א

CHRIST THE HEAD OF EVERY MAN, AND THE EXAMPLE OF EVERY MAN.

ALEPH.

1. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

Blessed are the upright (תמימי דרך) *in the way* of life. Blessed are they who, as the living creatures under their glorified Head, walk according to the dictates of His Spirit, subject to the law of the Spirit of life. The law of Jehovah is spiritual, just, and good.

2. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

Blessed are they that keep his testimonies, who keep in memory the words of His holy prophets, treasuring them up in their hearts, for the testimony of Jesus is the spirit of prophecy (Rev. xix. 10). They who seek God are they who inquire of Him to fulfil them, who prevail through importunity.

3. They also do no iniquity: they walk in his ways.

They who do these things are free from blame, and are without guile; they love that which God hath written for present guidance, and they desire the fulfilment of those things which He hath promised.

They walk in his ways, those ways which He made known unto

Moses, and whose true import can alone be revealed by the Prophet like unto him.

4. Thou hast commanded *us* to keep thy precepts diligently.

Thou hast commanded us to keep thy precepts (פקדים from פקד to visit and take oversight). Thus the visitations of God's Spirit should be observed with all diligence. We should walk as those who are under His continual oversight; nor should we be offended with His reproofs; we should even bear the rod, and hear Him who hath appointed it. God's precept is His command placed before the eye of the conscience, thus enabling it to discern aright its true condition before God.

5. O that my ways were directed to keep thy statutes!

There was One who turned His whole being Godward, and as He determined so He did. His passive obedience was most acceptable, for from the beginning of His life unto mature age He grew in wisdom and stature, and in favour with God and man. At His first Advent He knew what was the mind of His Father in marking out the paths wherein He should walk.

6. Then shall I not be ashamed, when I have respect unto all thy commandments.

So perfect was Christ's obedience that there was no shame in His Father's presence. In looking to all the commandments of His God He saw nothing deficient in Himself. The word commandment (מצות from צוה) signifies to join firmly together, as chain armour; and the law of God was thus to Him a defence against the darts of the accuser. The Lord Jesus having respect unto the commandments of His Father, the enemy could find no entrance.

7. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

He alone could claim *uprightness of heart* in all His ways, and therefore His joy was perfect. He ever said to the Father: "I will give thee thanks in uprightness of heart, in learning (בלמדי) thy righteous judgments." And having learned them as the Word incarnate, He declared them to men.

8. I will keep thy statutes: O forsake me not utterly.

I will keep thy statutes, O my Father; I delight to do Thy will. *Forsake me not utterly*. Remember Me in the last struggle on the cross, and though Thou hide the light of Thy countenance from Me behind the cloud

of Thine anger, yet let it speedily burst forth again in the fulness of glory upon the Man who has kept all Thy statutes (*see* verse 5)! Thus this verse is truly the octave of the first.

ב

THE DWELLING-PLACE OF GOD.

BETH.

9. Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

Wherewithal shall a youth (נער) *cleanse his way.* The youth of Jesus was tested, and was not found wanting in obedience in any particular. Out of His heart proceeded that which ever kept Him from worldly defilement. Thus He grew and waxed strong in the Spirit, filled with wisdom, and the grace of God was upon Him.

10. With my whole heart have I sought thee: O let me not wander from thy commandments.

A second time He declares His perfect devotion. As the true burnt offering He was wholly devoted, and could say: *With my whole heart have I sought thee.* His sincere prayer was fully answered, and according to His request so was His life; it never wandered in thought, in word, or in deed, from the Father's commandment.

11. Thy word have I hid in mine heart, that I might not sin against thee.

That He might do His Father's will, His word was ever hidden in His heart, and thus in all affectionate obedience, as man, He was the Sinless One.

12. Blessed *art* thou, O LORD: teach me thy statutes.

He enjoyed the full blessing of Jehovah, which pervaded His whole being and sustained Him to the end. His continued prayer as the Man after God's own heart was, "Teach me thy statutes, O Lord" (*see* verse 5).

13. With my lips have I declared all the judgments of thy mouth.

He who was the worshipper of the Father was also His minister; perfect in His worship, and perfect in His ministry. As a faithful and true witness He declared all His judgments.

14. I have rejoiced in the way of thy testimonies, as *much as* in all riches.

He rejoiced in the way of His Father's testimonies, in the manner of their communication by the prophets, knowing that the Scriptures must be fulfilled.

As men rejoice in wealth, so did He rejoice in all the riches of His Father's wisdom and knowledge.

15. I will meditate in thy precepts, and have respect unto thy ways.

He resolved to give up His mind to meditation upon the knowledge brought to Him by the Father, and thus He had respect to His ways, in which He was led by His Holy Spirit. The Father was His illumination, and made plain His path before Him (*see* verse 1).

16. I will delight myself in thy statutes: I will not forget thy word.

He alone could say this. In the statutes of His Father He found delight, and never forgot His word. His spiritual mind shewed that all within was life and peace.

ג

HE WAS FULL OF GRACE AND TRUTH.

GIMEL.

17. Deal bountifully with thy servant, *that* I may live, and keep thy word.

Deal bountifully with thy servant, and the Father heard this prayer, and gave not His Spirit by measure unto Him. I shall live (אחיה), and life shall swallow up death in victory; and I will keep Thy word as a sacred deposit in My own bosom, and cause it to be fulfilled.

18. Open thou mine eyes, that I may behold wondrous things out of thy law.

The Father granted Him the Spirit of illumination as a man, and the consequence was, He beheld *wondrous things out of his law*, so that even as a child the doctors were astonished at His wisdom and answers; and in His ministry He put all to silence, as it is written, "No man durst ask him any more questions."

19. I *am* a stranger in the earth: hide not thy commandments from me.

I am a sojourner (גר) *in the earth.* Mortality was not His resting-place; the enemy still usurped dominion over the earth, which He knew He must leave and go to His Father, and again must leave the Father and return to the earth (John xiv. 3); therefore He besought Him not to conceal from Him His commandments.

20. My soul breaketh for the longing *that it hath* unto thy judgments at all times.

His soul desired these things with such intensity that it was like a threshing-floor, upon which wheat is beaten out by the flail. In every season He longed for the judgments of His Father, by which He would vindicate the honour of His name (*see* verse 13).

21. Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

Thou hast rebuked the proud that are cursed, even from that first proud spirit, to the proud ones of the last time.

The proud wander from the commandments of God, and submit not themselves to Him that they may be blessed. Pride is the snare of the devil, and leadeth all its followers to destruction.

22. Remove from me reproach and contempt; for I have kept thy testimonies.

Remove from me the reproach of men, and the contempt of the proud; for I have kept thy testimonies. Here, again, is the declaration of His perfect obedience to the Father. He speaks in His own name, and claims deliverance on account of His perfection. None but the Man Christ Jesus could thus speak of Himself.

23. Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

Herod mocked Him, Pilate evil entreated Him, and delivered Him over to the will of the chief priests. They sat on their thrones and spoke against Him, for they knew not the Lord of glory in the guise of mortality. By all this He was not moved, but as the servant of the Father He meditated on His statutes, that He might fulfil them (*see* verse 5).

24. Thy testimonies also *are* my delight *and* my counsellors.

Thy testimonies are my delight. Those spiritual communications of the Father filled His soul with many delights; and they were His counsellors, and as the voices of wisdom unto Him in all His ministrations. He gave earnest heed unto them, for they were spirit and life to Him.

ד

JESUS SAID, I AM THE DOOR.

DALETH.

25. My soul cleaveth unto the dust: quicken thou me according to thy word.

My soul, exclaimed the Lord, boweth down under the sense of affliction, and *cleaveth unto the dust,* out of which Thou didst create man, and unto which, for sin, he continually returneth; but *quicken thou me* with the continual inspiration of Thy Spirit, that according to Thy word I may again lift up manhood from death.

26. I have declared my ways, and thou heardest me: teach me thy statutes.

I have declared my ways, O Father! As face answereth to face in a glass, so Thy way answereth to Mine. Therefore Thou heardest Me, ever perceiving Thine own image in Me, and My will moving in accordance with Thine. I can claim in the way of righteousness all that Thy statutes have taught Me, that by Me they may be established for ever (*see* verse 5).

27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

Make me (having the finite mind of a man) *to consider the way of thy statutes*, that I may gladly walk therein. Give Me daily to understand the path Thou wouldst set before Me, so that there be no difficulty in following Thee, and I will meditate upon Thy wondrous works. I will, declare them to My disciples, and thus shew them plainly of the Father (John xvi. 25).

28. My soul melteth for heaviness: strengthen thou me according unto thy word.

My soul droopeth and *melteth* in tearsof sorrow, being in continual heaviness, on account of My kinsmen after the flesh ; but let Me not be overcome of affliction. *Strengthen me according to thy word*, which has gone before concerning Me, Thine elect one, whom Thou wilt uphold by Thy free Spirit.

29. Remove from me the way of lying: and grant me thy law graciously.

Remove from me the way of falsehood (שקר). The very path of the enemy, in which he leads those who listen to him, *and grant me graciously* to know Thy law, that I may not listen to vain traditions which make void Thy word.

30. I have chosen the way of truth: thy judgments have I laid *before me*.

I have chosen the way of truth: thus I have, as Thy Son, shewn to man the path by which he must return to Thee, if he would live in Thy sight. *Thy judgments I have held* (שויתו) without any question of Thy justice therein, for they are true, and altogether righteous.

31. I have stuck unto thy testimonies: O LORD, put me not to shame.

His soul cleaved to the Father and to His testimonies, which He kept, that as Man He might abide in His love (John xv. 10), and be received into His glory ; wherefore He cried in the consciousness of His righteousness, *O Jehovah! put me not to shame;* keep Me in sweet communion with Thyself, and thus shall I triumph.

32. I will run the way of thy commandments, when thou shalt enlarge my heart.

I will run the way of thy commandments. This shews the absence of apathy and indifference. The Spirit in the Lord was active, and His heart being enlarged with love to every man, He ran lawfully as one who runneth for a prize, and won for mankind eternal life and honour.

ה

JEHOVAH IS OUR DEFENCE.

HE.

33. Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

Teach me, O Jehovah! the way, not merely the letter *of thy statutes*, but the way of them in their application to Myself and others; *and* thus in Thy clear revelation *I shall preserve it unto the end.* From the beginning of My path *to the end thereof*, the way of Thy statutes shall be seen (*see* verse 5).

34. Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

Make me to consider (הבינני), *and I shall preserve* inviolate *thy law.* The weakness of humanity shall not hinder its fulfilment; not by constraint will I do it, but with the love of My whole heart devoted and dedicated to Thee.

35. Make me to go in the path of thy commandments; for therein do I delight.

Guide me (הדריכני) *in the path of thy commandments.* Direct Me, and lead Me by Thy Spirit; *for therein do I delight*; and thus, in obeying Thy commandments, I shall lawfully redeem flesh from the grasp of the enemy.

36. Incline my heart unto thy testimonies, and not to covetousness.

Incline my heart unto thy testimonies. Move all Mine affections towards the words of Thy mouth. Let My desire be for those treasures of wisdom and knowledge that are hid in Thee, that covetousness not being found within Me, I may be proof against all temptation, whether presented by Satan or by men.

37. Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

As He prayed to the Father, so was He enabled to do. He turned away His eyes from every temptation, and said, "Get thee behind me." Thus the

Father quickened Him in His way, by giving to Him fresh accessions of light and of life.

38. Stablish thy word unto thy servant, who *is devoted* to thy fear.

Set up (הקם) *thy word before thy servant*, that He may give His undivided attention thereto, *for he is devoted to thy fear*. He is full of reverence for Thy holiness, and ever remembers the sacredness of Thy majesty.

39. Turn away my reproach which I fear: for thy judgments *are* good.

Turn away my reproach which I fear. My flesh trembleth in approaching My bitter passion, but do Thou make it to pass away; for standing as I do in the sinners' place, *thy judgments* concerning Me *are good;* that the just should suffer for the unjust, the innocent for the guilty, in order that life should spring forth out of death.

40. Behold I have longed after thy precepts: quicken me in thy righteousness.

Behold, He said to the Father, *I have longed for thy precepts*; put them before Me that I may obey them.

Quicken me in thy righteousness, that I may accomplish the work committed unto Me. Let the continual quickening of Thy Spirit preserve Me in the fellowship of Thy righteousness.

ו

HE UNITED HIMSELF TO US.

VAU.

41. Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

Therefore, as our representative in the flesh and blood of the children of men, He cried: *Let thy mercies come unto me, O Jehovah*, on their behalf, *even thy salvation, according to thy word*, that I may be their Saviour.

42. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

So shall I have wherewith to answer him that reproached Me, even Mine own disciple, who hath rebuked Me for My devotion unto death, and who is but the mouth of the nation, which Satan hath inspired with a contempt for Messiah in mortal nature, bearing their sins on the accursed tree.

For I have confided in thy word, which hath declared that so it must be, in order that men might be saved.

43. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

Though beaten back, and obliged to veil the truth in parables, and to shut My mouth while the wicked are before me, yet *take not the word of truth utterly out of my mouth.* Let Me to the end witness a good confession; *for I have hoped in thy judgments*, to prove the truth of all that I have preached.

44. So shall I keep thy law continually for ever and ever.

And I will keep thy law continually for ever and ever. The Son of Man is a living transcript of His Father's law, and that not merely in time, but for ever and ever will He shew how spiritual, righteous, and good it is.

45. And I will walk at liberty: for I seek thy precepts.

And I (said the Son) *will walk at liberty:* and how blessed was that liberty! It was the liberty of that eternal life with the Father, which enabled Him not only to seek, but to fulfil all His precepts (*see* verse 4).

46. I will speak of thy testimonies also before kings, and will not be ashamed.

Before Herod and Pontius Pilate, and before the rulers of the people, He gave His last most noble testimony, both concerning His heavenly and earthly dignity, as Son of God, and as King of Israel, and He was not ashamed, because He knew that they could have no power against Him, unless it were given them from above.

47. And I will delight myself in thy commandments, which I have loved.

Love in Him fulfilled the law, for His communion was ever with His Father. In everything He fulfilled His commandments. To Him they were not grievous. He delighted in the Father, and the Father in Him, for He loved as a man to do His will.

48. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

My hands also will I lift up to thy commandments, which I have loved. The hands are the instruments of power, by which the body acts upon outward things. The whole energy of life is put forth thereby, and those crucified hands will fulfil the Father's commandments, either for mercy or judgment, and He pledges Himself to meditate in His *statutes*, that they may also be fulfilled by Him.

"NO WEAPON FORMED AGAINST THEE SHALL PROSPER."

ZAIN.

49. Remember the word unto thy servant, upon which thou hast caused me to hope.

He pleaded to be remembered of the Father, and besought Him to consider the word of His Spirit, which had gone before Him, and upon which He had caused Him to hope—the word that He would raise Him up the third day after His decease, and thus enable Him to enter into the glory prepared for Him.

50. This *is* my comfort in my affliction: for thy word hath quickened me.

The promise of resurrection and its results were a comfort to Him in His life of affliction. The word of the Father continually quickened Him into action. The Spirit made Him of a quick understanding to know when and how the Scriptures would be fulfilled, and He had great joy therein.

51. The proud have had me greatly in derision: *yet* have I not declined from thy law.

The proud spirit manifests itself in self-will and covetousness, and this spirit strove to hinder the Lord in doing good. *Proud men had him greatly in derision*, and were the leaders of the people in this evil work; but although He met this repulsive pride in the Herodians, Sadducees, and Pharisees, yet did He not decline in any way from the law of His Father's mouth.

52. I remembered the judgments of old, O LORD; and have comforted myself.

O Jehovah, *I have remembered thy judgments of old.* My Father worketh hitherto and I work, said He to the Jews. From time to time God interferes with judgments in the affairs of men, in order that they may know that He is the Lord. Jesus remembered His judgments pronounced upon Adam, until the time of those impending over Israel and onwards to the end. And in remembering these things He comforted Himself in the Father, who would not only make Him His faithful witness, but remove Him after His resurrection from the earth, until His foes should become His footstool.

53. Horror hath taken hold upon me because of the wicked that forsake thy law.

He who took upon Him our sins came under a horror of thick darkness, which penetrated His very being. His horror, as a man, arose from the vision

of judgment which He saw concerning the wicked, for He beheld them sinking into eternal ruin under the righteous judgment of God, because they had forsaken His law, especially the law of the spirit of life, under which He came to bring them; thus He was seized with horror on their account.

54. Thy statutes have been my songs in the house of my pilgrimage.

His mortal nature was the house of His pilgrimage. The earth being under the dominion of the usurper was not fitted to retain Him. To Him it was the enemy's land, in which He had met the accuser and conquered Him, and thus certain of having observed every statute of His Father, He was filled with the joy of victory (*see* verse 5).

55. I have remembered thy law, O LORD, in the night, and have kept thy law.

The Father gave Him His song in the night, attuning His heart to tell of His praise. He remembered His name Jehovah in the night (*see* Psalm i.); and He not only meditated upon that name therein, but sought, by continual prayer, increase of strength, and devotion, to glorify it openly before men. *He kept the law* of the Father in every point. God sent His Son into our flesh that by Him, in that flesh, man's neglected duty might be fulfilled.

56. This I had, because I kept thy precepts.

He was thus visited with the joy of the Father, because He kept those things which the Father ever placed before Him. The Father's Spirit bore witness to His spirit, and He greatly rejoiced therein.

ח

HE HATH ENCLOSED MY WAYS WITH HEWN STONE.

CHETH.

57. *Thou art* my portion, O LORD: I have said that I would keep thy words.

The Father was His portion, from whom came His supply, and from whom He derived His eternal existence. As His incarnate Son He made this solemn engagement: *I have said*, O Jehovah, *that I would keep thy words*, and by Him every jot and tittle thereof was and will be fulfilled.

58. I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

Again, He presents His perfect soundness of heart and integrity of spirit, as a means of grace to men. He entreated the Father to turn to Him His face. Although humbly clothed in our nature, He prayed that He will be gracious (חנני) unto Him according to the word of promise which had been spoken aforetime concerning Him.

59. I thought on my ways, and turned my feet unto thy testimonies.

I have *thought* (חשבתי) *on my ways*, said Jesus, in perfect consciousness of His sinlessness therein, and of His own personal integrity. *He turned his feet unto his Father's testimonies*, and not one of them was unheeded by Him (*see* verse 2).

60. I made haste, and delayed not to keep thy commandments.

I made haste, and delayed not. There was no reluctance or indifference in His spirit. He felt the influence of love hastening Him on in the path of obedience, enabling Him to keep therein His Father's injunctions, that through that obedience many might be made righteous, ever remembering, "This commandment have I received of my Father."

61. The bands of the wicked have robbed me: *but* I have not forgotten thy law.

The bands, or cords (חבלי), *of the wicked* have surrounded Me. Men of all sects and classes were confederate against Him, to deprive Him of His honour and lay it in the dust of death. But though suffering loss of reputation and honour, yet was He not moved from His steadfastness, continually adhering to the law of the Father, "that he should lay down his life for man."

62. At midnight I will rise to give thanks unto thee because of thy righteous judgments.

How full of gratitude He must have been to be moved from His midnight rest that He might give thanks to His Father, *because of his righteous judgments!* In them was nothing revengeful or unrighteous, for justice is one of the attributes of the Eternal.

63. I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

I am a companion of all them that fear thee. Amongst those who truly reverenced the Father, and served Him with godly fear, He delighted to go in and out as with a family; whosoever did the will of His Father, the same was His brother, sister, and mother (Matt. xii. 50).

64. The earth, O LORD, is full of thy mercy: teach me thy statutes.

Were judgment not restrained by mercy, who could stand? Although God will at the end judge the world in righteousness, yet His mercy will triumph in the deliverance of the earth from the curse. He closes this part of His prayer, beseeching the Father to teach Him His statutes, that He may fulfil them, both in His humiliation and in His future glory, when the earth will be put under His feet (*see* verse 5).

ט

JESUS, THE WORD MADE FLESH, SAID, "I AND MY FATHER ARE ONE."

TETH.

65. Thou hast dealt well with thy servant, O LORD, according unto thy word.

He who thought it no robbery to be equal with God, yet took upon Him the form of servant, experienced in that condition the truth of these words. But the Father was ever with Him, and as the Son of Man He felt how great was His bounty towards Him. Truly God gave not His Spirit by measure unto Him.

66. Teach me good judgment and knowledge: for I have believed thy commandments.

Conscious how much evil judgment was abroad, and feeling how greatly He suffered therefrom, He said: *Teach me good judgment and knowledge.* As a man He needed these things, and the Father gave them unto Him, because He believed in His commandments, and determined to obey them with His whole heart.

67. Before I was afflicted I went astray: but now have I kept thy word.

He was one in substance with the flesh of all men, therefore He felt as a man how human nature had gone astray; although in Himself, through affliction and suffering, He was made to walk in the right way—the way of life. *But now*, that is, during the time of His sojourn in mortal flesh, *he kept his word.* This was the mind of Christ, to be willing to suffer in the flesh, and thus He ceased from sin, overcoming every form of temptation common to man (1 Peter iv. 1).

68. Thou *art* good, and doest good; teach me thy statutes.

As God is love, so is He good; and His goodness was manifested in His Son, who connected this goodness in His mind with the statutes of the Father;

because every gift and ordinance is perfectly adapted to the creature's need, and by every statute goodness flowed into Him, and He was kept from evil (*see* verse 5).

69. The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

The proud have covered me (טפל) *with falsehood.* They have spread it over me as a net, so that I appear as a deceiver of the people, and a blasphemer of Thy name; and that they may justify themselves, they bring Me to their bar and pronounce Me guilty of death. They have framed deceit, *and forged a lie* on their own anvil, which they have used as a weapon to destroy Me. Pride has inflated them and blinded their eyes, but I for My part am unmoved, and have determined to keep Thy precepts with My whole heart: so perfectly resolved was He to observe all that the Father set before Him.

70. Their heart is as fat as grease; *but* I delight in thy law.

Their heart is as fat as grease. Their inward man was nourished in pride through feeding on those things in which it found enjoyment. The pride of life in them flourished in its strength, whilst in Jesus there was true humility, which found its chief delight in fulfilling His Father's law.

71. *It is* good or me that I have been afflicted; that I might learn thy statutes.

Thus spake the Man of Sorrows when submitting Himself willingly to His Father under those painful dispensations with which He was tried, and was not found wanting. This was the mind of Christ, who said, *It is good for me,* as one bearing the sins of mankind, *that I have been afflicted* for their salvation. I submit to the will of Him who hath been pleased to bruise Me and put Me to grief, that by My chastisements men may be healed. Thou hast thus prepared Me to learn Thy statutes, and to discern Thy wisdom in their institution.

72. The law of thy mouth *is* better unto me than thousands of gold and silver.

The word that came from His Father was the law that regulated His whole being, and in submitting Himself thereto He felt great joy. We see what rejoicing is produced in the natural heart by the attainment of wealth, yet this joy is as nothing compared to that which filled the heart of Him who in all things submitted Himself to the law of the Spirit of life.

THE HAND OF JEHOVAH WAS UPON HIM.

JOD.

73. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

The Son was made man by the power of the Father. The Holy Ghost came upon His mother, and the power of the Highest overshadowed her, and by this miraculous co-operation was the Son of God in due time born into the world—"The Word made flesh." Therefore, as the Son of Man, He said, *Give me understanding, that I may learn thy commandments.* He sought with His finite mind to embrace the commandments of the Father, and He did embrace them, and fulfil them in the Holy Ghost.

74. They that fear thee will be glad when they see me; because I have hoped in thy word.

Jesus shews herein who would be the recipients of His ministry, and recognise Him as the Son of God, even those whose faith at His first Advent penetrated the veil of flesh, and recognised Him who dwelt therein. Because His love was perfect He ever hoped in His Father's word. He refers also to those who shall be raised from the dead at His second coming, and who will be glad when they see the Lord.

75. I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.

Full of mercy and pity to all, He knew that God was a righteous judge, who although in His long suffering deferred judgment, yet would surely bring it to pass. The faithfulness of the Son to man, whose subsitute He became, was made manifest in His afflictions, for without them no flesh could be saved.

76. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Christ sought the comfort of the Holy Spirit, that the consolations of the Father might abound in Him; and that by that Spirit He might be upheld in His integrity, according to the word which had passed upon Him when, having taken our nature, He became the faithful servant of the Father who sent Him.

77. Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

Let thy tender mercies in their fulness *come unto me*, in raising up flesh in My person, so that death having no more dominion over Me, I may manifest in manhood the power of an endless life, and this He claimed for us in virtue of His delight in His Father's law, shewn by His perfect obedience to Him in all things.

78. Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

He willed not that the proud should prosper, but rather that they should be ashamed of their doings, and this was fulfilled in that nation to whom, as their history testifies, He was sent. Those who had dealt perversely with Him, who cast Him out as the heir in order to seize the inheritance, were themselves cast out of their own land. The King of heaven sent His armies and miserably destroyed those wicked men. Jesus, however, left all judgment with His Father, and, turning from their vain traditions, He continually meditated upon His precepts.

79. Let those that fear thee turn unto me, and those that have known thy testimonies.

Let those that reverence thee, O Father, *turn unto me*, whom Thou hast sent, and acknowledge that I have the words of everlasting life; *and those that have known thy testimonies* given of old, also turn unto Me, and let them say, "We have found him of whom Moses and the prophets did write."

80. Let my heart be sound in thy statutes; that I be not ashamed.

As for Me, *let my heart be sound in thy statutes*. Let there be no defect, no withdrawing, no impediment, *that I may not be ashamed*, but may continue steadfastly to fulfil Thy word. His heart was right, and all that flowed therefrom went forth in purity, so that every statute of the Father was duly honoured by Him.

כ

HE HATH HIDDEN HIM IN THE HOLLOW OF HIS HAND.

CAPH.

81. My soul fainteth for thy salvation: *but* I hope in thy word.

How earnestly the Man Christ Jesus sought for the perfecting of the work which the Father had given Him to do! Though fainting under the op-

pression of the enemy, and cast into an extreme agony, He held fast to the Father, that He would fully accomplish His salvation by Him. His hope fully rested on the word of His promise, that He would bring Him out of all His afflictions, and cause Him to triumph over all His enemies, especially over the last enemy, death.

82. Mine eyes fail for thy word, saying, When wilt thou comfort me?

As a mortal man full of sorrow, He said, *Mine eyes fail for thy word.* O My Father, all is dimmed and withered by the breath of the enemy. *When wilt thou comfort me?* How long shall I continue the Man of Sorrows under the burden of mortality?

83. For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

As the leather bottle blackened and dried in the smoke, so am I withered by that which ariseth from the abyss, and which conceals Me, the Sun of Righteousness, from all observers, yet though I am thus marred in form, no malice of the enemy can prevail to hide Thy statutes from My mind; I ever keep them before Me.

84. How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

How many are the days of thy servant? As a man, He needed the revelation of the Father, for it is written, He grew in wisdom and in knowledge. This is no more than asserting that He was a perfect man possessing a finite mind. The days of the Son of Man are known unto the Father, who waited upon Him until He should open that which was sealed, and reveal that which was hidden.

When wilt thou execute judgment in those who persecute me? The times of the Jews were in the Father's hand, and when concluded He proceeded to execute judgment upon those who pursued Him to the death. The times of the Gentiles are also in the Father's hand, therefore the spirits of those whose blood has been shed upon the earth, cry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood."

85. The proud have digged pits for me, which *are* not after thy law.

The proud have digged pits for me. Pits refer to their own traditions, which were as holes without the water springs of life. The proud intellectual men of His generation sought to draw Him into temptation, that He might be entangled in their snares, and fall into their pits. The things they presented unto Him were concealed under a form of godliness, and were as pits covered over to deceive the eye, so that He

might unwittingly fall into them; they were not after the Father's law, which they made void by their own devices.

86. All thy commandments *are* faithful: they persecute me wrongfully; help thou me.

All thy commandments, from the time of Adam onward to the time of My incarnation, have been spoken in faithfulness. Thou canst not change them to meet the desires of Thy creature man. Thou hast but one mind from the beginning; and because I have adhered to Thee, and would not suffer Thy word to be changed by their traditions, they have persecuted Me with a charge of falsehood. Help Thou Me, O God, and deliver Me for Thy truth's sake, which I have loved better than life itself.

87. They had almost consumed me upon earth; but I forsook not thy precepts.

He was deemed of little worth in their eyes, a man of no reputation, therefore He cried, *They have almost consumed my strength upon the earth* by the fire of their tongues kindling up evil against Me, but in the midst of all this suffering *I have never forsaken thy precepts*, nor failed in the fulfilment of all that Thou hast put before Me (*see* verse 4).

88. Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

According to Thy mercy (כחסדך) to mankind, which Thou hast revealed in My incarnation, quicken Me daily, that mortality being mortified, and the flesh held in death, the Spirit of life may have liberty of action, *so will I keep the testimony of thy mouth*. Thus it must be, in order that I may bring back manhood to Thyself, and save the works of Thy hands from the snares of sin and of Satan.

ל

JESUS, ANOINTED WITH THE HOLY GHOST, BEGAN TO TEACH IN THEIR SYNAGOGUES, BEING ABOUT THIRTY YEARS OF AGE.

LAMED.

89. For ever, O LORD, thy word is settled in heaven.

He saw His future glory as the Word made flesh, and although as the Son of Man He was bound to the earth in the bond of mortality, yet, as the Son of God, He ever dwelt in heaven, and found His consolations in the bosom of the Father. As God's Word and Wisdom He is estab-

blished in the heavens, and because He ever dwelleth there in the unity of the divine nature, He can never fail in His humanity.

90. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.

From generation to generation Thy Spirit hath striven in the consciences of men, and Thou hast been ready to help all who would put their trust in Thee, and in the age to come Thou wilt fully manifest this Thy faithfulness, for *thou hast established the earth, and it abideth.*

The generations of men pass away, but the earth remaineth subject to its present laws, awaiting its final change, when it shall indeed pass into a blessed condition, upon which shall never come the blast of Thy curse to blight or destroy. It shall abide before Thee as a mirror of Thy beauty, reflecting Thine own immortality.

91. They continue this day according to thine ordinances; for all *are* thy servants.

These generations have been arrested at Thy judgments (לְמִשְׁפָּטֶיךָ), and turned to their mother earth, and Thou, God of the spirits of all flesh, hast gathered them unto Thyself, *for all are thy servants.* Willingly or unwillingly all are made to serve Thee, that Thou mightest humble the pride of man. As in past generations so with this, and with all which shall continue before Thee, Thou Judge of all the earth.

92. Unless thy law *had been* my delights, I should then have perished in mine affliction.

This shews that it was not merely an objective law, but the law of the Spirit of life, even that eternal life that was with the Father which was inherent in Him, and sustained Him, regulating all within, and governing all without. It filled His soul with unspeakable delights, and upheld Him in our perishable clay, until having passed through a change beyond the power of death, it was raised by the glory of the Father. In His severest affliction He was sustained, and in death He failed not.

93. I will never forget thy precepts: for with them thou hast quickened me.

Thus speaks the man after God's own heart. Neither in time nor in eternity will He suffer the Father's precepts to pass from His mind, thus testifying that the Spirit of life did not act in His human soul independently of these precepts, but in subjection to them.

94. I *am* thine, save me; for I have sought thy precepts.

(לך־אני) *To thee I am*, that I am. My eternal being is in Thee. As Thy Son, begotten of Thee, save Me now that I am made man. Let Thy hand be upon Me, and give Me the victory, because by prayer I have continually sought Thy precepts, and have fulfilled them. The enemy can find nothing in Me that he may claim My flesh as his lawful prey.

95. The wicked have waited for me to destroy me: *but* I will consider thy testimonies

The wicked, in the spirit of Cain, *have waited* with malice their time to destroy Me, and to take away My life from the earth. I will consider Thy testimonies by the mouth of Moses and the prophets, that thus it must be, in order that man may be saved from the power of the enemy.

96. I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

He saw all the perfection of nature brought to an end in Himself; yea, though perfected through sufferings, yet must He die, for without the shedding of His blood there could be no remission of sins, nor any new creation but by resurrection from the dead. The law made nothing perfect, but prepared the way for the introduction of a better hope at the coming of Messiah. Thy commandment is exceeding broad, and fulfilled by Me will issue in everlasting life. Thou hast given Me power to lay down My life and power to take it up again. This commandment have I received from Thee, O My Father, and it extendeth to the works of Thy hands, for at My word they shall be delivered from evil, and stand fast in Thee, the true God.

מ

A MAN SHALL BE AS RIVERS OF WATER IN A DRY PLACE.

MEM.

97. O how love I thy law! it *is* my meditation all the day.

How love I thy law, O My Father! *on it do I meditate all the day*, that I may fulfil it in Thy sight. Thy Spirit within Me searches into its depths, rises to its heights, and enables Me to compass its length and its breadth. It is the very revelation of Thy righteousness, and its fulfilment fills My soul with delight.

98. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

Thy precepts (מצותיך), the revelations of Thy Spirit interpreting Thy word unto Me, hath made Me wiser than Mine enemies in their boasted wisdom, for I have not conferred with flesh and blood. Thy wisdom (חכמה), O God, is ever with Me, and thus am I able to use all knowledge aright. The same Spirit that moved men to write Thy word, moves Me in all wisdom to interpret the same.

99. I have more understanding than all my teachers: for thy testimonies *are* my meditation.

His human understanding was enlightened more than that of all His teachers, because He was the Word make flesh, and if in childhood His marvellous wisdom revealed itself to the learned doctors of divinity in His Father's house, how much more in His manhood did this heavenly gift appear when, by His meditation upon the Father's testimonies, contained in the Scriptures of truth, all who came to Him were confounded at hearing His words?

100. I understand more than the ancients, because I keep thy precepts.

I understand more than the ancients, for Thy Spirit giveth Me knowledge, and enableth Me wisely to consider Thy precepts. The ancient prophets understood not their own revelations. Many kings and righteous men desired to see the things which were predicted, but were not permitted.

I will preserve thy precepts, and keep them by the Holy Ghost, or Thou hast enlightened Me above all those who have gone before Me in former generations, for I am the Light of Life.

101. I have refrained my feet from every evil way, that I might keep thy word.

Here again is His testimony to His perfect righteousness, that He never went astray into forbidden paths to partake of any unlawful thing. From every path of evil He withdrew His feet, determined to keep His Father's word, and this without any failure. How greatly the Father must have delighted in His Son!

102. I have not departed from thy judgments: for thou hast taught me.

He ever separated the good from the evil, although as man He had the knowledge of both, but was wholly influenced by the one, and continually avoided the other. He divided between the light and the darkness, the precious and the vile; and thus taught of His Father, His judgment and power of discrimination were perfect.

103. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!

What a description of spiritual delight and enjoyment! His meat and His drink were to do His Father's will, whose words were sweet to His taste; they were as the droppings of honey in His mouth. Such was the consolation of the Father through the Spirit unto His Son.

104. Through thy precepts I get understanding: therefore I hate every false way.

Through the Father's precepts, which were brought to His mind by the Holy Ghost, He considered His ways, that He might know how He should speak and act in His light. Therefore was He a true man, and hated every way of falsehood.

נ

"I HAVE STRETCHED FORTH MY HANDS UNTO THEE."

NUN.

105. Thy word *is* a lamp unto my feet, and a light unto my path.

Jesus received from the Father, and as He heard so He spake. As the lamp of the Lord illuminated the holy place in the tabernacle of the Most High, so the Father by His divine word illuminated Christ's human spirit; and not only was He enlightened of Him in His private meditations, but in all His outgoings. His path was indeed the path of the just.

106. I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

I have sworn, and I will perform it. The Father established His covenant in Him, and as He, the Son of Man, was found faithful in keeping its conditions, so was the Father a faithful covenant-keeping God to Him. Jesus kept all His Father's judgments, knowing them to be perfectly just, and was ever guided into all righteousness by the same.

107. I am afflicted very much: quicken me, O LORD, according unto thy word.

He again pleads before the Father the efficacy of His severe and accumulated afflictions, and prays that He would quicken Him according to His word,

and that the flowing out of His Spirit unto Him might in no way be restrained.

108. Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

He beseeches the Father to accept the many supplications, prayers, and intercessions in the Holy Ghost, which during the days of His flesh were voluntarily rendered to Him, and which therefore He calls the freewill offerings of His mouth, and again He pleads with Him to teach Him His judgments, that He may minister them to others, and warn them of coming events.

109. My soul *is* continually in my hand: yet do I not forget thy law.

He ever carried His life in His hand. That which was mortal and corruptible He crucified, in order that that which was divine in Him might have the victory; and though many times sorely tried by sharp afflictions, He prayed the more earnestly, and never suffered the law of God to depart from His mind.

110. The wicked have laid a snare for me: yet I erred not from thy precepts.

The wicked have laid a snare for Me, continually they come out against Me, and feign themselves to be just men, thus laying a snare for My soul; yet though they seek to take Me as a bird in a net, I have never wandered from Thy precepts, and have thereby been kept in perfect peace.

111. Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

He looked to the testimonies of the Father, as spoken from the beginning by His holy prophets; and as the Word made flesh, they became His eternal heritage. These testimonies are and ever will be the rejoicing of His heart, for He hath fulfilled and will fulfil them, together with all the Father hath testified concerning His second Advent.

112. I have inclined mine heart to perform thy statutes alway, *even* unto the end.

The Father ever said, My Son, give Me Thine heart; and His affections always inclined to the source whence He came. His treasure was in heaven. He manifested His love in continually performing His Father's statutes, and turned not aside until He had perfected His work, and cried aloud in the hearing of all: "It is finished!"

ס

"BEHOLD MY SERVANT WHOM I UPHOLD."

SAMECH.

113. I hate *vain* thoughts; but thy law do I love.

I hate doubtful thoughts (סעפים), that render the soul unstable as water. I ever put them away, with him who presents them, saying: "Get thee behind me, Satan." The love of Thy law is dominant in My being, therefore do I keep Myself from yielding to anything contrary thereto.

114. Thou *art* my hiding place and my shield: I hope in thy word.

The Son ever abode in His Father's love, which was as a place of refuge unto Him; and not only so, it was also His shield of defence against the fiery darts of the enemy. Therefore I hope in Thy word, and will steadfastly endure unto the end, knowing that Thou wilt raise Me from the dead, in the fulfilment of Thy promise to Thy Christ.

115. Depart from me, ye evildoers: for I will keep the commandments of my God.

He ever put aside the evildoers from His path, so that they exercised no influence over His spirit, for He determined in His secret will to keep the commandments of God.

116. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

He knew that as His Father's Chosen One, selected from the flock of Israel as an unblemished lamb, He would be upheld by the Holy Ghost (Isaiah xlii. 1). This was His prayer, according to the will of the Father, who filled Him with love, and joy, and peace.

Although they taunted Him, saying: He hoped in God that He would deliver Him, He patiently waited the Father's time, to raise Him up from the dead by His own glory, and thus put to shame the pride of man.

117. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

As the incarnate Son of God, "in the likeness of sinful flesh" (Romans viii. 3), He felt the weakness of manhood, and that He could only lean for support upon that hand which held up His goings in His paths; thus was He secure. Ever trusting in the Father, and enjoying communion with Him, He was not ashamed of His hope, but stood firm against all who sought to turn Him aside.

118. Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.

This is evidently a prophecy of the judgment which should come upon the wicked; first upon the Jew, and afterwards upon the Gentile. The Father is working to this end, even to bring Him the second time into the world with His saints, triumphant over all His enemies, whose strength He will tread down by judgment. They who wander from His statutes will make manifest that like Adam they have listened to the deceiver to their own destruction.

119. Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.

And more, as a refiner removeth the dross from the precious metal by fire, so will the Father put away all the wicked of the earth. In the day that cometh, and which will burn as an oven, the worthless will be removed from the works of God. Therefore, said Jesus, I love Thy testimonies, concerning the redemption of all things from the impurity of evil.

120. My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Yet as a man He trembled in the flesh for that which was coming upon the human race. He trembled for fear of that terrible holiness which resided in the Father. He wondered with great amazement, and feared the judgments of Almighty God, so that He wept many tears, and pleaded mightily, not for Himself but for others.

ע

"I WILL GUIDE THEE WITH MINE EYES."

AIN.

121. I have done judgment and justice: leave me not to mine oppressors.

I have done judgment and righteousness (צדק). Herein is no boasting, but the expression of the truth; for He who had done no sin could alone use these words without offence in His Father's sight, and could urge Him on this account not to leave Him to His oppressors, who hated Him with a cruel hatred, and would have hindered, if possible, the fulfilment of the Father's promise to His Son.

122. Be surety for thy servant for good: let not the proud oppress me.

He who came to serve in humiliation well knew that His Father was His surety, and would give Him a perfect deliverance from the prison and the grave.

He was His surety in all things for good. Let not the proud oppress Me, for He who was the Meek One felt the oppression of the proud as a heavy burden upon His spirit.

123. Mine eyes fail for thy salvation, and for the word of thy righteousness.

Mine eyes have been consumed with tears in pleading for Thy salvation, O My Father, *and for the word of thy righteousness*, which hath gone out concerning Me, that it may be fulfilled in My redemption from the hand of the enemy, and in that of the earth from the effects of the curse.

124. Deal with thy servant according unto thy mercy, and teach me thy statutes.

As the representative of mankind, He pleaded that mercy might flow out from Him to all as from a fountain. He became our servant for the Father's sake, who by Him expressed His love, and exhibited it to the chief of sinners, and, again, standing in our nature, and acting within its limits, He prayed that the Father might teach Him His statutes.

125. I *am* thy servant; give me understanding, that I may know thy testimonies.

In the assurance of His faithfulness as the Father's servant, He prays for the full revelation of His mind to Him; for a wise and an understanding heart, so that with perfect knowledge of His testimonies He might fulfil them to the uttermost, both personally and in His people.

126. *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

In looking upon what men had done to make void God's law by their traditions, He prayed the Father to work by Him, the Good Shepherd, that He might lead them back to His own pastures, and to the pure, refreshing waters of life.

127. Therefore I love thy commandments above gold; yea, above the fine gold.

Again, He brings up in memorial before God the intensity and the supremacy of His love, unto the destruction of all covetousness in His human heart; for He loved His Father's commandments above gold; yea, above pure gold. The love of the Father so filled His heart as to leave no room for aught beside.

128. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

In looking upon the precepts of God, and meditating thereon, as a man He marvelled over their wonderful wisdom, which wisdom, as the Word, He sought to reveal; therefore His soul kept them, awaiting the

Father's time to minister them to others, for which He was the more fitted, because He hated every false way, and therefore never turned aside.

פ

THE WORDS OF A WISE MAN'S MOUTH ARE GRACIOUS.

PE.

129. Thy testimonies *are* wonderful: therefore doth my soul keep them.

In meditating upon the recorded testimonies of God, He marvelled as a man at the wonderful wisdom therein contained, which wisdom, as the Word, He sought to reveal, and though subsisting in a human soul, He kept them inviolate, awaiting the Father's time for their revelation and accomplishment.

130. The entrance of thy words giveth light; it giveth understanding unto the simple.

The testimony of the Son to the Father, was that the Holy Ghost prepared the way for His Word to enter into His finite mind. Thus He walked in the light, as the Father was in the light. The living Word giveth understanding to the simple, to those who, as little children, accept His revelation in all obedience. As He said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

131. I opened my mouth, and panted: for I longed for thy commandments.

This expresses the exceeding longing of His soul for the supply of the Spirit to fulfil His Father's commandments. As a thirsty animal panting for water to enable it to speed on its way, and thus escape from its pursuers, so did His panting soul long for the Spirit of life; and He was abundantly supplied therewith.

132. Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

In the midst of all His sorrows and afflictions He felt Himself truly a man, and as such besought His Father to look upon Him and be gracious (חנני) unto Him. He encouraged Himself to seek His Father's help, by remembering how from time to time He had interfered on behalf of those who loved His name in former generations, as the God of Abraham, of Isaac, and of Jacob.

133. Order my steps in thy word: and let not any iniquity have dominion over me.

He fully resigned His whole being to the Father's will, and besought Him to order His footsteps in His word, that He might walk accordingly. For the word was not His, but the Father's which sent Him (John xiv. 24). His righteousness, as a man, was derived from His Father, therefore iniquity had no dominion over Him. He condemned sin in the flesh (Rom. viii. 3).

134. Deliver me from the oppression of man: so will I keep thy precepts.

Feeling the opposition of the human spirit, under the guidance of the god of this age, He was burdened, and prayed for deliverance; that being freed from the fear and oppression of men, He might keep the precepts which the Father set before Him, and in keeping them be blessed.

135. Make thy face to shine upon thy servant; and teach me thy statutes.

In these words, as the Father's servant, He prays for the light of His countenance, that He may be comforted and strengthened. So that being fully instructed in His statutes He should not be a mere hearer, but a doer of the law; and His obedience being perfect, He became the source of righteousness to others.

136. Rivers of waters run down mine eyes, because they keep not thy law.

When the prophet Isaiah foretold that Messiah should be a Man of Sorrows and acquainted with grief, it was no exaggerated description, for the fulness of sorrow expressed in those tears which flowed from Jesus of Nazareth, shewed how truly He sympathized with men in their low and mortal condition. He wept over them, and made continual intercession, that by repentance they might escape the wrath to come. Rivers (or channels of waters פלגי־מים) descended from His eyes, as He went forth to scatter the precious seed of the kingdom.

צ

"THEY LIE IN WAIT FOR MY SOUL."

TZADDI.

137. Righteous *art* thou, O LORD, and upright *are* thy judgments.

"O righteous Father, the world hath not known thee, but I have known thee and have revealed thy righteousness unto those whom thou hast given me."

Upright are thy judgments. That which hath kindled the fire of Thy jealousy against Me, as the vicarious sacrifice, is the rejection of Thy love by men. Thy gracious Spirit strives with all, especially with those whom Thou hast brought into covenant with Thyself, for Thou, the Judge of all the earth, art upright in Thy judgments.

138. Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

Thy testimonies, whether concerning mercy or judgment, lie in the revelation of Thy righteousness and Thy faithfulness. That which Thou hast commanded Thy servants to speak in Thy name and by Thy Spirit are the utterances of those things which are right in Thy sight, for all Thy sayings are true and faithful, and will assuredly be fulfilled.

139. My zeal hath consumed me, because mine enemies have forgotten thy words.

These words were quoted with reference to Himself, when He cleansed the temple from the covetous and the profane. The fire of His zeal was kindled in Him, when, by the majesty of His presence, though veiled under our mortal flesh, He drove out the merchant men from His Father's house, even the uncircumcised in heart and in spirit, who had forgotten His Father's law.

140. Thy word *is* very pure: therefore thy servant loveth it.

He who was pure in heart could alone appreciate the purity of every word that had proceeded from the mouth of God, every addition to which would be as the mingling of dross with gold, and every diminution thereof would be an imputation of fallibility to the speaker. Therefore, Jesus, who had humbled Himself to become the Father's servant for our sakes, loved His word, knowing that, like the Creator, it was true and faithful altogether.

141. I *am* small and despised: *yet* do not I forget thy precepts.

Despised and rejected of men, I am of little worth in their estimation, yet none of these things move Me from My steadfastness to Thee ; and in following Thy precepts I have not forgotten any, but have submitted Myself unto all, so that the enemy had nought whereof to accuse Me in Thy sight.

142. Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

It is not like that of the creature, which is unstable and imperfect. Righteousness came from the Creator in the incarnation of the Just One, who being conceived of the Holy Ghost was born without sin, and during His

whole life in the flesh He manifested that everlasting righteousness, which, like His own being, has its origin in the Father. Therefore it is written, that He not only made reconciliation for iniquity, but that He brought in everlasting righteousness. By the Spirit of truth He established the truth of the law in manhood.

143. Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

They saw the anguish of His soul when He entered the dark cloud. How greatly He was troubled by the enemy, who cast Him down to the earth and held Him in his grasp, whilst the more He suffered the more earnestly He prayed, and was succoured accordingly! As the Father gave Him commandment, even so He fulfilled it to the uttermost.

144. The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

The righteousness of thy testimonies is everlasting as Thyself. Heaven and earth may pass away, but Thy word must be fulfilled, for Thou art faithful and true, and so are Thy testimonies. *Give me*, therefore, *understanding*, that I may live as man, and fulfil all that which has gone before concerning My sufferings, and concerning the glory which shall follow.

ק

MINE EAR HAST THOU OPENED.

KOPH.

145. I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

As one perfectly devoted to His Father, He called upon Him for succour. His whole heart was thrown into His work. He had but the one desire to do His Father's will, and He besought Him to answer His petitions, being resolved to keep His statutes inviolate unto the end.

146. I cried unto thee; save me, and I shall keep thy testimonies.

I have called upon Thee, O My Father, in sincerity and truth. Save Me from the power of the enemy, and raise Me up by the Spirit of Thy holiness. Declare Me as Thy Son, and I will carefully observe

(אשמרה) Thy testimonies concerning Me, and fulfil them in due season according to Thy word.

147. I prevented the dawning of the morning, and cried: I hoped in thy word.

So earnest was He, so full of the Holy Ghost, that He rested not as did others, but continued ofttimes whole nights in prayer, wrestling in spirit with His Father until the breaking of day. He hoped in His word concerning His resurrection, therefore He descended into death, knowing that He would shew Him the path of life, and bring Him back victorious to stand again upon the earth.

148. Mine eyes prevent the *night* watches, that I might meditate in thy word.

Watch after watch passed away, and yet slumber fell not upon Him; He gave Himself to prayer and meditation. On the Father's word He ruminated, who gave Him knowledge of what He would have Him to do, according to that which was written concerning Him in the Scriptures of truth.

149. Hear my voice according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

Hear my voice, O Father, *according to thy loving-kindness*, which Thou hast declared concerning Me, as Thine incarnate Son, in whom Thou art well pleased.

O Jehovah, quicken me by Thy Spirit *according to* this *thy judgment* concerning Me, and perfect Thy strength in the weakness of mortality, wherein I groan, awaiting the time of the redemption of the body.

150. They draw nigh that follow after mischief: they are far from thy law.

They followed after mischief on that memorable morning, when the chief priests and elders of the people drew near to Him to deliver Him over to the Roman governor, that He might be crucified! And though outwardly appearing zealous for the law, yet were they far from it in condemning Him who had kept the law and made it honourable.

151. Thou *art* near, O LORD; and all thy commandments *are* truth.

In the midst of the general forsaking, for even His own disciples fled, He felt that He was not alone, but that the Father was with Him to uphold Him in the last fearful conflict; and knowing this He took courage, and went forward and prospered in His faith under all adversity, well assured in spirit that all His Father's commandments were truth, and to them He said, Amen.

152. Concerning thy testimonies, I have known of old that thou hast founded them for ever.

As the Word who in the beginning was with God, and who was God, He knew that His testimonies were founded for ever. His testimonies concerning His incarnation and His Church, concerning Israel and the nations, and concerning the universe, were not consecutive thoughts necessitating a change of testimony, but they were established in His own being; and the testimony of the prophets, who spoke by the Holy Ghost, was but the revelation of the hidden wisdom concealed in the bosom of Deity from all eternity.

ר

"THE HEAD OF EVERY MAN IS CHRIST."

RESH.

153. Consider mine affliction, and deliver me: for I do not forget thy law.

The Son of God, labouring under a heavy burden of affliction which bowed Him to the earth, entreated the Father to look upon Him with a favourable eye, and to stretch forth His hand to deliver Him and exalt Him in glory, for He had not forgotten His law, but had fulfilled it in all its details.

154. Plead my cause, and deliver me: quicken me according to thy word.

Plead my cause before angels and men, for I have never transgressed Thy commandments. My cause is in Thy hands, therefore redeem (גאל) My soul from Hades, and My body from the grave. *Quicken* My dead body with life from on high according to Thy word.

155. Salvation *is* far from the wicked: for they seek not thy statutes.

They who pursue wickedness count themselves unworthy of eternal life, which is Thy gift in Me for all who come to Me. The wrath of God abideth on them as partakers of a nature of sin and death. Therefore is salvation far out of the sight of those who seek not Thine everlasting statutes (*see* verse 5).

156. Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

Again, absorbed in the contemplation of the Father's tender mercies, which, as the representation of all flesh, He sought for in behalf of the same;

having borne the sins of the world in His own body on the tree, He beseeches the Lord to quicken Him according to His unerring judgments, by which He will defend those who trust in Him, but He will forsake all such as turn aside to evil (*see* verse 7).

157. Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

How many were the spiritual wickednesses in high places, who pursued Him in the hope of subjecting Him to their will! How continually He was distressed by the rulers of the darkness of this age who fought sorely against Him! How many were the powers of evil that encircled Him! Yet notwithstanding these persecutions, both spiritual and bodily, He firmly set His face to walk in the straight path, and declined not from His Father's testimonies.

158. I beheld the transgressors, and was grieved; because they kept not thy word.

When He was reviled, He reviled not again; when He suffered, He threatened not; from His mouth proceeded nought but blessing. He beheld the transgressors, and was grieved for their hardness of heart; yea, He made intercession and prevailed to melt the heart of one who was crucified with Him, so that He yielded to the truth, confessed the Lord, and went that very day with Him into Paradise.

159. Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Again, He beseeches His Father to *consider how he loved his precepts* above all things, how they were the rejoicing of His heart, and He further entreats Him to sustain Him in life by His Holy Spirit until He should triumph over death. And for this He sought according to the mercy (חסד) and lovingkindness of the Father toward the world.

160. Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Looking from the beginning to the end, and traversing the interval, He acknowledged that the Father's word was true in the beginning, is so now, and will continue unchanged to the end; and that every one of His righteous judgments concerning the present and the future are like Himself, enduring for ever. His judgments once administered cannot be reversed. He will determine the lot and portion of every man.

ש

"THEY GNASHED UPON HIM WITH THEIR TEETH."

SCHIN.

161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

He feared not men, even when set in great power and dignity. As Joseph brought up the evil report of his brethren unto his father, so did Jesus bring up before His heavenly Father the words and deeds of those who persecuted Him, and left their judgment in His hand. Herod, with his men of war, set Him at naught, and sent Him again to Pilate; but they could find no cause of death in Him. That by which they condemned Him was the truth, and His heart, in all their fierce persecutions, stood in awe of His Father's word, "That thus it must be."

162. I rejoice at thy word, as one that findeth great spoil.

In His word He rejoiced; He rejoiced, as one who finds great spoil. As a man who discovers a hidden treasure, as a soldier who, by His sword, takes possession of valuable booty, so did He rejoice in the fulfilment of His Father's word; and if He could rejoice in the midst of His sufferings in anticipation of the glory of God, how much more shall He rejoice in its possession!

163. I hate and abhor lying: *but* thy law do I love.

He saw His enemies loving and framing a lie. They had listened to the deceiver who, with envy and malice, was now hastening them on to take away His life from the earth. Of Himself He could boast that He hated and abhorred lying, and His defence against the deceitful lies of the enemy was His perfect obedience to the Father's law, which was to Him the law of truth.

164. Seven times a day do I praise thee because of thy righteous judgments.

This not only sets forth the perfect praise which, as a true Jew and minister to the circumcision, He rendered at all times to His Father, but is a prophecy concerning the day of vengeance, and of the execution of God's righteous judgment therein, when at each successive blast of the trumpet, and at each outpouring of the vials, He will praise Him

because of the justice and the righteousness of His judgments in removing the wicked from the earth.

165. Great peace have they which love thy law: and nothing shall offend them.

There will not only be peace inwardly, but outwardly; a peace that will possess all creation, when those who have loved the righteousness of God's law, and suffered Christ to fulfil it in them by faith, will have their reward under His manifestation as Prince of Peace. Nothing shall offend or become a stumbling block unto them.

166. LORD, I have hoped for thy salvation, and done thy commandments.

As Jacob, in the act of blessing his sons before his departure, was led to exclaim by the Holy Ghost, "I have waited for thy salvation, O Jehovah" (Gen. xlix. 18), so the Lord Jesus before His death, having done the Father's will, and fulfilled every commandment, said, in looking forward to His resurrection, "I have waited in hope for thy salvation, O Jehovah."

167. My soul hath kept thy testimonies; and I love them exceedingly.

In all these utterances we recognise that the speaker is the Lord our righteousness; who else could dare to say in the presence of a holy, heart-searching God: *My soul hath kept thy testimonies?* Surely none but He who perfectly embraced them with all the affections of His being could *love them exceedingly*.

168. I have kept thy precepts and thy testimonies: for all my ways *are* before thee.

Trusting in His own personal righteousness which, though derived from the Father, was still His own, He could say, *I have kept thy testimonies;* not one hath been unheeded, for as Thine incarnate Son all *my ways are before thee*, open to Thine inspection, and Thou knowest there has been no failure in My work of love.

ת

HE THAT TAKETH NOT UP HIS CROSS AND FOLLOWETH ME IS NOT WORTHY OF ME.

TAU.

169. Let my cry come near before thee, O LORD: give me understanding according to thy word.

Let us hear the summary of the whole matter concerning the experience of the Son of God in the truth of our nature. *O Jehovah, let my outcry* (רנתי) *come before thee*, and let it prevail, that I may be

strengthened to resist the course of this world, rushing on in its fury against Me. *Give me understanding according to thy word;* cause Me to consider the end of My sufferings; make Me to know that My blood will not only be the seed of the Church, but the redemption of the world.

170. Let my supplication come before thee: deliver me according to thy word.

Let my supplications, in My own person, *come before thee,* in behalf of all flesh. Remember how I have offered them with weeping, sanctifying them by tears. *Deliver me,* for I have consented to humble Myself to death, that I may be glorified *according to thy word.*

171. My lips shall utter praise, when thou hast taught me thy statutes.

My lips shall pour forth praise, as a drink offering unto Thee. As every sacrifice under the law had its appropriate drink offering, so the true sacrifice was not deficient in that which was symbolized thereby, and this from gratitude to the Father for teaching Him His statutes, and enabling Him to keep them, and to be a perfect example unto all.

172. My tongue shall speak of thy word: for all thy commandments *are* righteousness.

My tongue shall be an instrument for Thy use, even to *speak thy word,* for he that heareth Me, heareth Thee, O My Father! Truly He was the Father's word, at which disease fled, death retired, and devils were cast out. He spake, and it was done, for the commandment was not His, but the Father's which sent Him. And this commandment being righteous was manifested as such by the Son of Man.

173. Let thine hand help me; for I have chosen thy precepts.

He prayed that the good hand of the Father might be upon Him, and enable Him to go through the dark valley of the shadow of death unto the light of eternal day. Thus the power of the Highest rested upon Him who had chosen His Father's precepts as His chief good.

174. I have longed for thy salvation, O LORD; and thy law *is* my delight.

Not only did He believe, and wait, but He longed for His Father's salvation. It was His hope all the day long. For He took upon Him our nature, that in it He might overcome all our enemies, and finally deliver us from him who, through the sin of man, had the power of death. The thing sanctified and He that sanctifieth are united in our Lord Jesus Christ, who delighted to do His Father's will, His law being written upon the fleshy tables of His heart.

175. Let my soul live, and it shall praise thee; and let thy judgments help me.

Let my soul live, not merely in its unworthy garment of this mortal nature, the evidence of man's transgression, but let it live in immortality, and it shall praise Thee when death hath no more dominion over it, *and let thy judgments help me.* Place Me at Thy right hand, and by Thy judgments let all Mine enemies become My footstool. Thus let them prepare the way for My second Advent, the way for the rule of the King.

176. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

I have wandered about (תעיתי) *as a perishing lamb*, seeking help and finding none. What meaneth He by these words? He who has so often in this psalm spoken of His perfect righteousness and obedience, that in nothing He had sinned nor grieved His Father? He means that having taken our nature, He became our representative and vicarious sacrifice; and looking upon His mortal body, He saw the effects of men's wanderings from God. He identified Himself with our substance without our sin, and yet He was punished for the same. Finally, He adds, *Seek thy servant; for I have not forgotten thy commandments.*

This appears like a contradiction to the former assertion, but it is not when rightly considered. He was the Father's obedient and righteous servant, and fulfilled all His commandments. Therefore, He consented to enter flesh and pass into dissolution, crying out like Jonah from the depths: *Seek thy servant;* for I look for Thy salvation to raise Me out of the ruins of the old Adam, to constitute a new and eternal habitation which Thou wilt glorify with Thy glory, that I may no more appear as a perishing lamb bearing the sin of the world, but as the great Shepherd of the sheep, for whom I have laid down My life, that I may make them perfect in every good work according to Thy will, working in them that which is well pleasing in Thy sight, through Me, Thy Son Jesus Christ, to Thine eternal glory. Amen.

PSALM CXX.

HE THAT ASCENDED IS THE SAME ALSO THAT DESCENDED.

A Song of degrees.

A Song of the excellences of the Son of Man.

1. In my distress I cried unto the LORD, and he heard me.

In the time of *my distress*, and in the hour of anguish, *I cried* with strong cryings and tears *unto the Father*, and He heard Me, for My faith and devotion to His service.

2. Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

Deliver My soul, which is troubled by those who have forsaken Thy truth, and perverted Thy Word by their traditions. *Deliver me from a lying lip* (משפת־שקר), that would ensnare Me in My talk, *and from a deceitful tongue:* a tongue which does not convey to the hearer that which is in the heart. Thus prayed the Man of Truth, in whose lips no guile was found.

3. What shall be given unto thee? or what shall be done unto thee, thou false tongue?

What shall one give (מה־יתן) *to thee?* and *what shall one add to thee* (יסיף לך), *thou false tongue?* that little member that boasts great things, full of the deadly poison of sin and death, the very instrument of Satan, when not under the control of the Spirit of God. There is One who will judge thee, and add to thee double for all thy sins.

4. Sharp arrows of the mighty, with coals of juniper.

Sharp arrows of Gibbor (גבור), the mighty man of war, who shall come against thee, thou member that defilest the whole body, speaking great things and blasphemy. He will come against thee *with coals of juniper* (broom coals), from the broom of the desert (רתמים). He will make thee and thy works worthless, for the fire of His wrath will be kindled against thee, and thou shalt be as ashes under the burning of His indignation.

5. Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

Woe is me, that I dwell in Mesech (משך possession), in the land held in possession of those who are about to kill the Heir, thinking that they may be able to retain His heritage for themselves.

Woe is me, that I dwell in the tents of Kedar (קדר), in the tents of darkness, of those who, like Ishmael, despise and mock the true Heir, the Son of promise.

6. My soul hath long dwelt with him that hateth peace.

My soul hath long dwelt in the enemy's land, who hateth peace, who ever seeketh to widen by sin the breach between man and his Creator. Long have I endured the contradiction of sinners against Myself.

7. I *am for* peace: but when I speak, they *are* for war.

I am for peace. I am (אני־שלום) the peace offering to make reconciliation between Thee and man; but when I speak Thy mind, and declare Thy will, immediately they are in arms against Me, as men prepared for war. Thus, because My judgment is taken away, I am not come to send peace on earth, but a sword, to kindle the fiery passions of men by My testimony against their evil deeds. My peace returneth to My own bosom because of their contention and strife, whilst tribulation and anguish will come upon the world of the ungodly, and they will not escape.

PSALM CXXI.

THEY SHALL NOT HURT NOR DESTROY IN MY HOLY KINGDOM, SAITH THE LORD.

A Song of degrees.

A Song concerning the excellences of Israel.

1. I will lift up mine eyes unto the hills, from whence cometh my help.

This is a prophecy concerning Him who will be the Great King in Jerusalem. *I will lift up mine eyes unto the mountains* (ההרים) of Israel, for the prophecy of Ezekiel shall be fulfilled (Ezekiel xxxvii. 21, 22): "Thus saith the Lord God; Behold, I will take the children of Israel from among the Gentiles, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make

them one nation in the land upon *the mountains* of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

The children of Judah and the children of Israel shall be gathered together at the end of this dispensation, and at the commencement of the next, and they shall appoint themselves one head (Hosea i. 11), of whom they will say, "Blessed is he that cometh in the name of the Lord," and they will no more be left desolate or as a prey to the nations (Matt. xxiii. 38, 39; Jer. xxxi. 28, to the end; Micah ii. 13).

2. My help *cometh* from the LORD, which made heaven and earth.

Yet while He looks for the restoration of Israel by the providence of the Father to aid Him in all things terrestrial, He will bear this testimony unto them, *My help cometh from the Father;* My kingdom from above. I have gone away to receive His power, and I return to govern and bless you, and the nations through you. My help as the Priest after the order of Melchisedek, the King of Righteousness and of Peace, cometh from Jehovah, the Most High God, *who made heaven and earth;* and as His incarnate Son, I will give His blessing to all creatures therein.

3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

This is the testimony of the Holy Ghost concerning Jesus of Nazareth. *He will not suffer thy foot to be moved* in accomplishing the purpose of God, whether in heaven above, or on the earth beneath. If His foot was not moved from the path of righteousness when He walked the earth in mortality, surely it will not be so when He cometh in power and great glory.

He that keepeth thee shall not slumber, or, let Him not slumber that keeps Thee (אל־ינום שמרך). Let Thine intercession prevail, and hasten His word for the accomplishment of His purpose.

4. Behold, he that keepeth Israel shall neither slumber nor sleep.

Behold, the time will come when every eye shall see Him who keepeth Israel as sheep within their folds. *He will neither slumber nor sleep*, but ever watchful over them will keep them under His care, so that they shall no more wander or become a prey to the enemy (Ezekiel xxxiv. 28).

5. The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

Jehovah is thy keeper, O, Thou Man of His choice! *He is thy shadow upon thy right hand.* His presence is with Thee, in Thee, and around Thee, so that all who approach Thee shall feel the overshadowing of the Father as Thy right hand of power, and it shall give healing to all who seek for it.

6. The sun shall not smite thee by day, nor the moon by night.

Come Thou, and bring the blessing of heaven down with Thee to the earth. Nothing from above shall smite Thee, neither sunstroke by day, nor lunacy by night, shall exercise their baneful influence in Thy kingdom; no created glory shall injure the inhabitants of the earth, but all under the luminaries of the heavens shall in that age be possessed of joy and of health.

7. The LORD shall preserve thee from all evil: he shall preserve thy soul.

Jehovah will preserve thee from all evil, O Thou Man of His right hand. He will utterly remove every wicked spirit and man from Thy throne, that it may be established in righteousness.

The Father will preserve thy soul in truth and uprightness; and all that serve Thee, O Thou incarnate Son of the living God, will magnify Him for His great mercy to all His works through Thee.

8. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Jehovah will keep thee in thy going out and coming in before the face of all who see Thee. The Father will be exalted in Thy preservation and protection. Thou, O God, art the head of Thy Christ. Thou wilt keep Him on the earth as Thy King from the time He takes His throne, and even for evermore. The might of the Father's presence was seen in the Son of Man, when He raised Him from the dead, and He went in and out among His disciples like a flash of lightning. So will it be in the kingdom; He will communicate the same power to the sons of God, whom He will bring into the inheritance of His glory (Ezekiel i. 14).

PSALM CXXII.

"GIVE HIM NO REST, TILL HE ESTABLISH AND TILL HE MAKE JERUSALEM A PRAISE IN THE EARTH."

A Song of degrees of David.

A Song of the excellences of the beloved Son of God.

1. I was glad when they said unto me, Let us go into the house of the LORD.

Jesus, the Son of God, the King of Israel, will be glad when they whom He hath gathered, converted, and cleansed, shall say to Him, We will go (נלך) to the house of Jehovah. There will be the living habitation of God through the Spirit perfected and glorified, and there will be the temple at Jerusalem, built according to the pattern shewed to Ezekiel. In coming to the one, they will come to the other, for the less shall be blessed of the better, and they both shall rejoice, the one in imparting, and the other in receiving the blessing of God.

2. Our feet shall stand within thy gates, O Jerusalem.

This is a prophecy of the resurrection alluded to by St. Paul in his defence before Agrippa, when he said, that the promise of the resurrection was made to the fathers, unto the fulfilment of which the twelve tribes, instantly serving God day and night, hoped to come. In other words, they hoped to be raised from the dead, and that their feet might stand within the gates of the holy city, Jerusalem, which will then be in the possession of the Great King.

Jerusalem which is above will rejoice over Jerusalem which is beneath, when with her children she will be delivered from bondage, and brought into the glorious liberty of the sons of God. He will make the gates of the city, the entrances to His salvation, precious, that they may behold the beauty of Israel.

3. Jerusalem is builded as a city that is compact together:

Jerusalem will then be what its name signifies: "The possession of peace," because the Lord will be there, the Prince of Peace. It is of the dual form, from the fact that there were two parts, called the upper and lower city, which name prophetically points to the two Jerusalems, the

celestial and terrestrial, the antitypes of the upper and the lower cities. Both shall be builded as a city, that is, compact together; for one of the names of Messiah is "Builder," and He will not only raise the materials of His body, the Church, out of the dust of death, and lift it as a compact body from the face of the ground; but He will build the earthly city, and the temple, and sustain the glory thereof. The builder and maker will be God manifest in flesh. He will build up Jerusalem, and also the tabernacle of David, which is fallen. The Father will bring forth His servants, and they shall behold the Man whose name is the Branch, who will increase in power out of His destined place, and will build the temple of the Lord, and neither the heavenly nor the earthly shall ever be destroyed or overthrown (Zech. iii. 8; vi. 12).

4. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

The twelve tribes will then be brought together in unity, in peace, and in godly concord, and will go up as one man into the place appointed as the centre of their blessing, the metropolis of the whole earth, Babylon and her daughters, with all their abominations of usurped authority, will be wholly removed. They will be the tribes of Jah (יה), because they will be indebted to Him for all they possess and enjoy. *For a witness to Israel*, even to Him who is the true Israel of God, who will in that day have prevailed with God and man to establish them in their ancient place; yea, God Himself will be the ruler in the person of His Son. The words also admit of a larger interpretation. The tribes of Jah, of the spiritual Israel, will then have gone up (עלו) to meet the Lord, and they will be for a testimony to the sons of Jacob, to whom the time will have come to restore the kingdom, and to bestow upon them the glory of the whole earth.

5. For there are set thrones of judgment, the thrones of the house of David.

The Son of Man as a King must have a place, and so also must those who occupy thrones of judgment with Him, and that place will be that which God hath chosen, the antitype of Eden, even the holy land. There will be set the thrones concerning which David prophesied, and which St. John beheld in a vision, and they will be thrones of judgment, even the thrones of the house of the Beloved (דוד), concerning whom God swore unto David, that of the fruit of his body He would make to sit on his throne. That throne will be surrounded by the thrones

of His assessors, who are described as blessed and holy in the same vision concerning the end, granted unto John in the isle of Patmos.

6. Pray for the peace of Jerusalem: they shall prosper that love thee.

Ye that believe in the purpose of God concerning both the heavenly and earthly Jerusalems, ask (שאלו) that both may be what the name signifies, the possession of peace. Pray for the coming of the Lord Jesus, with all His saints, that He may fill the holy city with His peace, saying: "Peace be with thee." Blessed are they whose hearts are turned to this His work, who seek for the perfecting in glory of the heavenly Jerusalem; *they shall prosper that love thee*, as the body of Christ, and when the Lord returneth to the literal Jerusalem to sanctify it with His presence, and with that of His saints, they shall prosper on the earth whose hearts and faces are also turned thitherwards, for Jehovah Shammah (יהוה שמה) will be there.

7. Peace be within thy walls, *and* prosperity within thy palaces.

Peace, from the Prince of Peace, *be within thy bulwark* (בחילך) and prosperity in thy courts (בארמנותיך), which, indeed, will be the courts of the King of kings, whence peace will flow like a river unto the ends of the earth. The King will be mightier than David, wiser than Solomon, and surpassing in holiness both the one and the other.

8. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

Because of my brethren, who are of one substance and spirit with Me, one in honour and glory, and in all things connected with My humanity, *my companions* and friends, who will rejoice in that glorious unity which shall exist between Jesus and His brethren. For their *sakes* He will pray to the Father, *let peace be within thee*, O city, hitherto defiled and trodden under foot of the nations.

9. Because of the house of the LORD our God I will seek thy good.

Because of the house of Jehovah, our God; which has been built up in immortality, and glorified with His glory, *I will seek thy good*, O Israel. I will inquire (אבקשה) for good, and it shall come unto Thee, for the sake of all the kingdoms of the earth. When Christ shall appear as a Son over His own house, Jerusalem shall come up in remembrance for good before the Lord, and all the words of the prophets concerning the Jews will be fulfilled.

PSALM CXXIII.

IN THAT DAY IT SHALL BE SAID, THIS IS OUR GOD; WE HAVE WAITED FOR HIM, HE WILL SAVE US.

A Song of degrees.

A Song of ascending hope, according to the degrees of God.

1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

In gratitude *unto thee*, O Father, Lord of heaven and earth, *lift I up mine eyes*, for that Thou hast done all things according to Thy promise. The Son incarnate will for ever rule over creation and head up its worship.

2. Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

This is evidently a prophecy of the relative position of the Jewish nation towards the Church. They cannot pass by the body to get at the head, for only through the body will they receive all things, when they joyfully consent to fall before the feet of the Church which they have so long despised. Like the brethren of Joseph, they will confess the exceeding great love of the Lord to His Church (Rev. iii. 9).

Behold, as the eyes of servants look unto the hand, or power, *of their lords* (אדוניהם Adonaim), to them who have fellowship with the Lord, the true Adon (אדון), *and as the eyes of a handmaid* are turned *unto the hand*, or power, *of her mistress*, so the children of Israel will have their eyes directed to the Church as the organized and glorified body of Christ, the reigning queen (גביר), 1 Kings xi. 19. Their eyes will not look upon the Church with idolatry, neither will they make her a complement to the Trinity, or as a mediatrix of equal power with the Mediator, for none but He who is both God and man in one person can stand in this position between the Father and His creatures in their various orders; therefore it is written: *Our eyes are unto thee, Jehovah*, our God, who, in Jesus Christ, art the visible Head of the Church. We look to Him in hope, and we wait upon Him in faith, until His mercy, first perfected in His Church, may flow over to us, that thus we may obtain that which He has promised (Rom. ix. 31).

3. Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Be gracious unto us (חננו יהוה), O Jehovah. Shew Thy grace to us in Him whom we have rejected, vainly seeking to be justified by the law of Moses. Be gracious unto us. Let Thy grace and Thy truth come unto us through Him, whom we and our fathers have despised and abhorred, for which cause Thou hast given us over to the nations, and in our wanderings *we have been exceedingly filled with contempt;* we have been made "a proverb, a bye-word, and a reproach," as Thou didst threaten by Thy servants, the prophets of old.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

The time of Jacob's trouble will come at last, but he will be saved out of it (Jer. xxx. 7). *Their soul will be exceedingly filled with the scorning of those who are at ease* in their own possession of wealth and power, and the proud nations under Antichrist will laugh to scorn the hope of Israel's redemption at the coming of the Lord, to cast out the Gentiles from their land, and to restore them to their kingdom. It is written there will be a sealed portion, a first fruits of their tribes, who will prepare the way for the full ingathering of the whole, and by which God will shew that He has neither cast away His people, nor ignored His purpose, nor broken His covenant with Abraham, Isaac, and Jacob.

PSALM CXXIV.

BEHOLD IT IS COME, AND IT IS DONE, SAITH THE LORD GOD. . . . . THE GENTILES SHALL SEE MY JUDGMENT.

A Song of degrees of David.

A Song touching the excellences of the Beloved as the Deliverer of Israel.

1. If *it had not been* the LORD who was on our side, now may Israel say;

This is a prophecy of Israel's last deliverance from the power of Antichrist, and his kings, and the expression of his gratitude therefor.

If it had not been Jehovah who was for us (לנו), *now may Israel say*, seeing how the nations will be driven back by the judgments of Almighty God, by which also He will be sanctified in their eyes, when (Zech. xiv. 3, 5), the Lord Jesus will come with all His saints, and fight against the apostates, as it is written (Ezekiel xxxiv. and xxxix).

2. If *it had not been* the LORD who was on our side, when men rose up against us:

Twice repeated, because there will be two great deliverances ; the one from the oppressor of the west, and the other from the destroyer of the north (2 Thess. ii. 3—12 ; Rev. xvi. 16 ; Ezekiel xxxix. 4). There will be a fearful confederacy against them and the land, even when they are restored ; but the Lord will appear to them (Zech. xii. 10) in the time of the rising up of the power of man (אדם) in the strength of his disobedience and wrath. The idol shepherd (Zech. xi. 17), the beast from the abyss (Rev. xi. 7), wild and untractable, will be as determined as the wilful king to destroy if possible both the hope of the Christian and the Jew.

3. Then they had swallowed us up quick, when their wrath was kindled against us:

Then, at the time of their last purification by judgment, the nations will rage against them, and seek to overwhelm them in their indignation, as did their enemies of old. They will go up to take their riches for spoil, and their persons for a prey (Ezekiel xxxviii. 12). They will come up like a storm, and like a cloud of darkness which will cover the land of Israel.

4. Then the waters had overwhelmed us, the stream had gone over our soul:

Under the figure of waters lashed into fury by the wind, are set forth the evil passions of men with their rulers, stirred up by the prince of the power of the air, to overwhelm all who stand in their way. The stream of indignation, like a swelling torrent, will seek to flow over the soul of Israel.

5. Then the proud waters had gone over our soul.

The proud waters, the kings of the earth and their armies, under the great king, the mystical leviathan, will be gathered together in anger, and will flow on in great strength to the promised land, to sweep away those who claim a rightful inheritance to the same.

6. Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

Then shall the blessedness of the Lord's deliverance be known by them, and the song of Moses and the Lamb shall ascend: *Blessed be Jehovah* (will be their words), *who hath not given us as a prey to their teeth.* The great iron teeth of Antichrist, like the fourth beast seen by Daniel, will at the end devour and break in pieces all before it, and he will think, like Sennacherib, utterly to destroy the land of Israel and Judah.

7. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

So imminent will be their danger, the enemy so near, and so entangled will they be for a time in his snare, that their gratitude to their Deliverer will be expressed in these words: *Our soul is escaped out of the snare of the fowlers*: the heads of the two confederacies to which allusion has been made, and references given from Scripture. The Antichristian snare laid by both *is broken*, by Him who alone could do it; and Israel will say, We have been delivered (נמלטנו) from our enemies, gathered against us in their strength.

8. Our help *is* in the name of the LORD, who made heaven and earth.

Our help is not in man, for whereof is he to be accounted? The Power from on high will rescue Israel from all his enemies; the name of Jehovah will be made manifest in his deliverance. He who made heaven and earth will redeem him from evil spirits and wicked men.

PSALM CXXV.

"THOU SHALT NO MORE BE TERMED FORSAKEN: NEITHER SHALL THY LAND BE TERMED DESOLATE."

A Song of degrees.

A Song of the excellences of the kingdom.

1. They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

Nothing is permanent in this age; even *they who trust in the Lord* pass away into silence, as saith the preacher. The wise man dieth as the fool, one event happeneth to both. This also is a vanity (Eccles. ii.

14, 15). But it will not be so in the age to come. Then they who have trusted in the Lord from the beginning will find their service rewarded in a blessed resurrection—then *they who have confided in Jehovah will be as mount Zion*—the earthly, as the heavenly, of eternal duration. For in Zion will be the throne of the virgin's Son, the Son of David, which will abide, and for ever sustain His glorious presence; in like manner will His people endure. Once in the kingdom they cannot be removed.

2. *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

The prophet, carried by the Spirit into the future, and beholding the wonderful changes that have passed upon the Lord's inheritance, exclaims, "Every valley shall be exalted, and every mountain shall be laid low." The crooked shall be made straight, and the rough places plain. All the prophets from Moses to John the Baptist speak of Jerusalem as a place upon which the Lord has His eye, and which He will so change and recreate as to make it the glory of all lands. This has been so fully explained by modern commentators, that the student of Holy Scripture, believing in its literal fulfilment, will have no difficulty in giving his assent to the written Word.

We here learn that there will be a girdle of mountains surrounding Jerusalem, the sacred city of peace. It shall truly be a land of beauty, fertility, and glory, surpassing all human comprehension. And as these mountains, so will the Lord and His risen saints be a wall of fire round about His nation (לעמו) for ever; they will be as the horses of Israel and the chariots thereof. There will be the camp, or enclosure of His saints, as well as that of the beloved city (Rev. xx. 9).

3. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

For the rod of the wicked one (הרשע) *shall not remain* (ינוח) *upon the lot of the righteous.* Though Antichrist may for a short time come up and cover the land of Emmanuel, yet he will not remain thereon. The rod of the wicked will be broken in the inheritance of the Just One, *lest they put forth their hands* and take part in the mystery of iniquity, which will seek to do its work at the close of this dispensation, as also at the end of the millennium; but the personal interference of the Lord Jesus as the judge will crush it for ever.

4. Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

Do good to those that are good, who have yielded to the motions of Thy Spirit, and brought forth the fruits of the same; for the fruit of the Spirit is in all goodness, and righteousness, and truth (Gal. v. 22). Let Thy hand raise them from the dead, and clothe them with the substance of that glory in which Thy goodness will for ever be exhibited, and from which it will flow forth to all creation.

Do good to them that are upright in their heart, that they may stand again upon the earth in the strength of immortality.

5. As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

This shews us that amongst those who will come up to worship the King, the Lord of Hosts, there will be some with enmity in their hearts, even whilst they bow down before Him, and who will only wait an opportunity to manifest their secret rebellion, hidden for the time under the cloak of loyalty. At the end of the time of probation, Jehovah will loose the enemy, who will find many to listen and yield to him, and to go forth and join themselves with the workers of iniquity; for those who rise in insurrection will go up upon the breadth of the earth (Rev. xx. 9).

But peace shall be upon Israel. In the camp of the saints and in the beloved city all will be kept in perfect peace. Nothing from without shall enter in to destroy man or beast, or the land the Lord hath chosen for the centre of the manifestation of His glory.

PSALM CXXVI.

"THIS SAME JESUS, WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

A Song of degrees.

A Song of the excellent things which shall come from above.

1. When the LORD turned again the captivity of Zion, we were like them that dream.

What the Lord hath promised He will perform when the appointed time arrives. In a moment, in the twinkling of an eye, the dead in Christ will be raised incorruptible (1 Cor. xv. 52). Suddenly will

He come to His temple (Malachi iii. 1), and suddenly will He avenge His own elect on those who have shed their blood upon the earth (Luke xviii. 8). They who will be made partakers of His blessing will be literally *as men who dream*. The faithful will awake to a blessed resurrection, and those who are alive on the earth will be changed into the likeness of His image. As suddenly as the captives in Babylon were set free by the hand of Cyrus, will captive Israel be delivered in that day. Suddenly will a nation be born (Isaiah lxvi. 8). The Redeemer will come to Zion, and will turn away ungodliness from Jacob (Rom. xi. 26); therefore must the lost tribes be gathered to their centre of rule and authority before this can be done.

2. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.

Then was our mouth filled with laughter, and our tongue with shouting (רנה); not like that described by the preacher when he returned, and said of laughter that it was mad, and of mirth, What doeth it? This mirth will not be the boisterous outbursts of folly, as the short-lived crackling of thorns, when the fire hath passed away, having consumed the substance which it kindled; but it will be an enduring laughter, the shouting of conquerors exclaiming, that "Death is swallowed up in victory." Great will be the joy of Israel when the mystery of godliness is perfected. *Then they will say among the Gentiles, The Lord hath done great things for them.* Jehovah will magnify His name in condescending to work with those who have hitherto rebelled against Him.

3. The LORD hath done great things for us; *whereof* we are glad.

But there is another more glorious band who will bear witness to the power of His redemption from the grave, even the sons of God who will be counted worthy to attain to the highest dignity in the first resurrection, and who will say: *The Lord hath done great things for us.* Jehovah hath magnified His name to work mightily in us, according to that power which He wrought in Jesus Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

4. Turn again our captivity, O LORD, as the streams in the south.

This is the intercession of the Holy Ghost for Israel. *Turn again our captivity.* Cause our tribes to return which have been led into captivity, and are scattered among the nations.

As the streams in the south. As the streams of Egypt flow back, so let them return that a way may be prepared for the ransomed of the Lord to pass over. Smite Egypt in its seven streams (Isaiah xi. 15); as Cyrus smote the streams of Babylon, so let the nations be smitten that hinder our return to our ancient inheritance.

5. They that sow in tears shall reap in joy.

They who sow in tears shall reap with shouting (ברנה). They who in this dispensation have followed the Lord in His humiliation, temptations, and sufferings, and who, in their teaching and preaching, are moved to express the sorrow of Jesus, to water their labours with their tears, and sanctify them by their prayers, and yet are despised and rejected of men, they shall reap their reward. When the harvest-man comes forth at the end to gather the fruits of His increase, they shall enter into the joy of their Lord with the voice of the archangel and the trumpet of God; they shall shout with triumph because of the destruction of the enemy. This participation in the joy of the Lord will be a joy beyond all joys. At His coming He will bring His reward with Him. Those who are now bowed down with sorrow will then leap for joy; they shall rejoice and be exceeding glad because of the greatness of their reward in the kingdom of heaven.

6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*

He that goeth forth and weepeth, bearing precious seed. This is a prophecy of the Man of Sorrows. It is a double prophecy, pointing both to the first and second Advents of our Lord and Saviour Jesus Christ, the Advent of sorrow, and the Advent of joy. At the first, He went forth weeping over the lost sheep of the house of Israel; but at His second *he will doubtless come again with shouting* (ברנה), *bringing with him* His saints as *his sheaves*. They are called His sheaves because they are the fruits of His labours. At His first Advent He went forth as the Sower, but at His second He will return as the Harvest-man, with the shout of the archangel, and the trump of God. The sounding of the last trumpet shall awaken the dead in Christ, and bring them forth from their graves into the presence of their King, that He may prepare them to come with Him to the earth. Thus by their resurrection, and by the change of their brethren on the earth, Jesus will take to Himself His great power and reign. The Sower is the Son of Man, for being made Man, He abideth such for ever. He went forth bearing a basket of

the seed (משך־הזרע) of eternal life, for by the Holy Ghost He stretched forth His hand to take of the written Word, that He might scatter it abroad with a quickening efficacy upon the hearts and consciences of men. The Sower will doubtless come again a second time as the Harvest-man, bringing His sheaves with Him, even all His saints, whom He hath bound together in eternal life, to be manifested in glory at their resurrection.

PSALM CXXVII.

THE EARNEST EXPECTATION OF THE CREATURE WAITETH FOR THE MANIFESTATION OF THE SONS OF GOD.

A Song of degrees for Solomon.

A Song of the excellences of the Prince of Peace.

1. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Except Jehovah build the house, they labour in vain that build it. Except the Father build the house by His servant, who, like Solomon, will return and raise it on its ancient site, all its builders will toil for vanity, and labour in vain for its perfection. If men do not believe that the Father will raise up the Church from the grave by His mighty power, our faith is vain, we are yet in our sins: all preaching is vain, and even the labours of the master-builders will fail, for they have builded men up upon the most holy faith that there will be a first resurrection of the faithful from among the dead (Phil. iii. 11; Rev. xx. 5), to live and reign with Christ. If the Lord Himself be not personally present when the holy city is built upon her ancient foundations, *the watchman keepeth his watch for very vanity*. But of that city it will be said: "Jehovah Shammah, the Lord is there," and the vigilance of the Holy Ghost, who is the watchman, will not be in vain. When Christ Himself is present, there will be no vanity or vexation of spirit, no want of One to beat down and trample under foot the power of the oppressor. He will encourage the workmen, both in the building of the temple

and of the city, which will be founded for eternity, for the Lord Himself will be enthroned therein, in power and in great glory.

2. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

The labour is now in hope, and it will not be in vain in the Lord, for He will make it apparent at His coming; but *it is in vain to rise up early and to sit up late*, and to plead in sorrow, to bring in the kingdom, or to build its temple, without the coming of the Lord. This will but end in vanity. Thus, until all things are prepared before Him, He will give His beloved sleep. They must rest until the number of the elect is accomplished, when the Lord will awaken the sleepers, and bring them with Him, and then will He appear as the true Solomon, the Builder of the temple and of the city of the living God.

3. Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

Behold, they who are sons are the inheritance of Jehovah. The natural points to the spiritual. He dwells in them, and by the spirit of adoption enables them to love Him, and call Him Father. And the first-fruits of His creatures, when raised from the womb of their mother earth, will be His especial reward.

4. As arrows *are* in the hand of a mighty man; so *are* children of the youth.

As arrows of destruction *in the hands of the mighty man* of war, sent forth against the enemies, *so will the sons of the youth* (הנעורים) *be*. They will be the beginning of the strength of His people, whose perfection will be seen in the resurrection.

5. Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

O the blessings of the Gibbor (הגבר), the God-man, *that hath his quiver full of them.* How many are hidden in that resting-place, to be used by Him when He comes forth in righteousness to judge, and to make war! He will fill the place appointed for their reception. Not one will be wanting in that day, for His quiver will be full. He will draw them out of their hiding-place, and they will not be ashamed; but as for their enemies, they shall be confounded. He will not be ashamed (לא־יבשו) any more, but will greatly rejoice in the manifestation of the sons of God. But for their enemies (את־אויבים), He will destroy their (כי־ידברן) very substance in the gate, the place of judgment at the entry of the land; He will bring them down to the valley of Jehoshaphat, and there will He plead with them (Joel iii. 2).

PSALM CXXVIII.

IN THAT DAY THEY SHALL SIT EVERY MAN UNDER HIS VINE, AND UNDER HIS FIG-TREE, AND NONE SHALL MAKE THEM AFRAID.

A Song of degrees.

A Song of the excellences of Israel.

1. Blessed *is* every one that feareth the LORD; that walketh in his ways.

All the families of the earth will be blessed in the restoration of Israel, under whose dominion they will have peace. And the description of one head of a blessed family is the description of the whole. In that day the blessing of Abraham will come upon the Gentiles through the families of Israel, and blessed will every one be who, fearing Jehovah, will walk in His ways. Peace and prosperity shall be his lot.

2. For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

They shall not plant, and another eat, neither shall they labour in vain, for the earth under them shall be blessed, and shall bring forth by handfuls. Happy shalt thou be, O inhabitant of that blessed age! The fathers will no more eat sour grapes, and children's teeth will no more be set on edge. Unmingled goodness will flow out from the Lord unto all who fear His name.

3. Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

The curse will be greatly lessened, if not removed, during the millennial age. *Thy wife*, O blessed man, who walkest in the ways of the Lord, *shall be as a fruitful vine by the sides of thine house*. Thy sustaining power shall be rewarded, for *thy children shall be like olive plants around thy table*. The Spirit of the Lord will then be poured out upon all flesh, and will flow like the sap of the olive-tree through all its branches. And thus also will the Church in the age to come stand in spiritual relation to her Lord. She will be seen as the fruitful vine yielding her fruit unto all, and her spiritual children will indeed partake of the Spirit of her Head, as they sit around His table in His kingdom.

4. Behold, that thus shall the man be blessed that feareth the LORD.

Behold, that thus shall a mighty man (גבר) *be blessed that feareth Jehovah.* The man of that age will be mighty in strength, full of the blessing of the Lord, and will be greatly enriched by the God-man, who will be pre-eminently mighty for ever.

5. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

Zion will be the seat of the King of Glory, out of which shall flow blessing to all who acknowledge Him, either personally or through their heads (Isaiah lxvi. 23 ; Zech. xiv. 16). *The Lord will bless thee*, O thou loyal man, *out of Zion*. Every one in particular will be remembered of Him, and he will see the good of Jerusalem all the days of his life on the earth, whose days will be prolonged to eternity, if he remain faithful, and be not drawn aside by Satan, who at the end of the millennium will again go forth to deceive the nations.

6. Yea, thou shalt see thy children's children, *and* peace upon Israel.

Yea, thou shalt see thy children's children, which, through the prolongation of days, may include the whole period of time from the first to the second resurrection. As it is written, there shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. A hundred years in that age will be reckoned as ten now, and ten hundred as one hundred, the longest period to which man now attains, for as the days of an oak-tree will be the days of My people, and My chosen shall long enjoy the works of their hands, after which those who are faithful during this time of probation will pass into that eternal condition described by St. John, as seen by him in the visions of God. Thou shalt see peace upon the Israel of God—no more strife or hatred then, for they will be of one heart and of one mind for ever.

PSALM CXXIX.

"THE GLORIOUS LORD IS OUR JUDGE, THE LORD IS OUR LAWGIVER, THE LORD IS OUR KING: HE WILL SAVE US."

A Song of degrees.

A Song concerning the future excellences of Israel.

1. Many a time have they afflicted me from my youth, may Israel now say:

Israel, when restored to his land, will remember his past sufferings, and be thankful unto God for His deliverance from the oppression of the nations. The people will remember how from the time they first entered the land, even to the end of their sojourn, they were afflicted by the Moabites, the Ammonites, the Edomites, and the Philistines, who were as pricks in their eyes, and thorns in their sides.

2. Many a time have they afflicted me from my youth: yet they have not prevailed against me.

Many a time from my youth have they afflicted me. Egypt greatly oppressed them before Israel was yet a nation; Amalek, and Balak the king of Moab, sought to overthrow them in the wilderness. The enemy also wrought in their midst through their evil heart of unbelief in departing from the living God. In the times of the judges how often were they afflicted and brought low for their iniquity, as also in the days of their kings who made Israel to sin; yet notwithstanding all their afflictions, both before and since the Advent of Messiah, their enemies have not prevailed either to root out their name from the earth, or to absorb them into any of their own nationalities.

3. The plowers plowed upon my back: they made long their furrows.

The plowers have plowed upon the back of that prostrate nation. The ploughshare of persecution has been driven through them. *They made long their furrows.* First Assyria, and then Babylon, wasted them and their land, and took the tribes captive; then Persia held them tributary. Afterwards they were invaded by the Greeks, who in their turn were followed by the Roman power, which struck the last blow at them as a nation, and destroyed the desire of their eyes. Mahomet

and his followers have since trodden down their land, and their oppression will continue more or less until these wicked ploughers are wholly removed like the image presented to Nebuchadnezzar, and the wild beasts that Daniel saw in vision as the desolators of his land and of his people. They will pass away and be no more seen. Daniel was also told concerning the kings of the Gentiles, that they should exercise lordship over them until their last time of trouble under Antichrist (Daniel xi. 12).

4. The LORD *is* righteous: he hath cut asunder the cords of the wicked.

The Lord is righteous, and in righteousness will He come forth and execute judgment, for vengeance belongeth unto Him, and He will requite the wicked. *He will cut asunder the cord* (עבות) *of the wicked ones*, by which they will seek to bind Israel to themselves. The cord of Antichrist will the Lord cut asunder, so that he will be compelled to let his people go. The soul of Jesus will be grieved for the affliction of Israel in the last tribulation, and He will come down in His pity and fight for His land.

5. Let them all be confounded and turned back that hate Zion.

They shall be ashamed and *confounded* in their pride *who hate Zion.* The King, who will set the tabernacles of His palace on the holy mountain, and the people who follow Him will be destroyed without remedy (Daniel xi. 45). They will be driven backward from the presence of the Lord, and scattered abroad as dust is driven before the wind (Daniel ii. 35).

6. Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

They shall *be* (יהיו) *as the grass upon the housetops, which withereth before it has come to seed* (שלח), or grown up to perfection, shewing that however the wicked may appear to prosper for a time, yet having no root or foundation in truth, they will pass away and leave nothing behind to continue their memorial on earth.

7. Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

Wherewith the reaper filleth not his hand; nor he that bindeth sheaves his lap (וחצנו מעמר). There will be nothing in them, nor of them, that the Harvest-man can lay hold of to gather into His garner. They and their devices shall perish together. They cannot be bound up with the sheaves of the Harvest-man any more than the grass that groweth

on the housetops. Lifted up on high above the field of the world, their very position is their destruction, and the want of depth of soil the cause of their fruitlessness. They will neither be fit for the hand, nor for the bosom of the Lord.

8. Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

They know not how to bless the Israel of God. Their tongues cleave to their mouths; they cannot speak blessing, for the curse ever resteth upon their lips. Those who pass by the purpose of God, and regard not the operation of His hands when He buildeth up Zion, will have no blessing. The enemies of Israel cannot say, *The blessing of Jehovah be upon you; we bless you in the name of Jehovah.* But the promise of God to Abraham shall be fulfilled in its day; "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 3).

PSALM CXXX.

"BLESSED IS THAT SERVANT WHOM HIS LORD WHEN HE COMETH SHALL FIND SO DOING."

A Song of degrees.

A Song of the ascensions of hope.

1. Out of the depths have I cried unto thee, O LORD.

The Father will at length hear the voice of His Son, who, in the days of His flesh, cried unto Him out of the deep places of affliction on behalf of Israel, to whom He was sent as a Shepherd to recover the sheep from their wanderings. Therefore He came to extricate those who had fallen into the depths of Satan.

2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

Lord, hear my voice, the voice of Thy beloved Son, pleading with Thee for salvation. *Let thine ears be attentive to the voice of my supplications*, that Israel may be saved. I make My prayer to Thee for this My heart's desire.

3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

If thou, O Father, shouldest mark iniquities, and keep them on record against man, *who could stand* before Thee? "for all have sinned, and come short of thy glory."

4. But *there is* forgiveness with thee, that thou mayest be feared.

But with thee is the pardon (הסליחה) *for all iniquity*. Thou wast in Me, reconciling the world unto Thyself, not imputing man's transgression unto him. Thou hast accepted My sacrifice and My blood for Israel, and for the world represented by him. With Thee was the pardon, and the means of granting it were in Thy beloved Son; therefore Thou didst send Him to commend and convey the same to the creatures of Thy hand, that the sinner might repent, and might know that Thou art faithful and just to forgive him his sins, and to cleanse him from all unrighteousness. *That thou mightest be feared.* The fear of the Lord is the beginning of wisdom, and the means of perfecting holiness in His sight.

5 I wait for the LORD, my soul doth wait, and in his word do I hope.

I wait for the Father, in whose hands are the times and the seasons. I sit at His right hand until He make My foes His footstool. My soul waits, praying in the Holy Ghost, that He would perfect My body, the Church, whose various members are gathered out from all the nations under heaven; and that the mystery of godliness being finished therein, and cut short in righteousness, I may become the glory of My people Israel. In His word, concerning My Church, concerning Israel, concerning the redemption of the world, do I hope, knowing that in its season it shall be accomplished.

6. My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

His soul waiteth and hopeth for the Father, that He would send Him forth as His Judge and Redeemer. He longeth for the morning of the resurrection, far more than the holy watchers who are gathered to their place, and who cry, How long shall we wait before that day dawn upon us? His expectation of this event surpasses that of the departed, as also of those faithful ones on the earth who love His appearing.

7. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

Israel shall hope (יחל) *in Jehovah: for with him is the mercy* of our Lord Jesus Christ. In Him it is hidden in the heavens, to be made manifest in due time for Israel His people, even at the time of His

second appearing, when He will restore to them the kingdom. The incarnate Son, in whom is plenteous redemption, is with the Father, who will send Him forth, when it will overflow unto His ancient people.

8. And he shall redeem Israel from all his iniquities.

He will redeem Israel, who is now in the bondage of unbelief, and perverse in spirit concerning Jesus of Nazareth as their Messiah. He will yet redeem him from all his iniquities. He will save His people from their sins (Matt. i. 21), and will cleanse their blood, which He hath not hitherto cleansed (Joel iii. 21), and they shall be clean in His sight (Ezekiel xxxvi. 25).

PSALM CXXXI.

"LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART, AND YE SHALL FIND REST UNTO YOUR SOULS."

1. LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

What a perfect description of the Holy Child Jesus is contained in these few words of prophecy! How clearly they set forth Him who was meek and lowly of heart; and who thus could ever rejoice in that rest which He found in His Father's bosom! *Lord, my heart is not haughty.* It is not lifted up with pride, but follows Thee in all humility and submission to Thy will. *Mine eyes are not lofty:* I look not to Thee for My recompense of reward during the days of My flesh. Although Satan has presented to Me the kingdoms of the earth, and their glory, and the people, at His instigation, would have made Me King (John iv. 15), yet Mine eyes have not been exalted to desire dominion, for I have looked upon all things as they are under Thy curse, awaiting their redemption. Therefore have I rebuked Satan, and isolated Myself from the people, that I might walk to My cross in the path of humiliation. I have made Myself of no reputation that Thou

mightest exalt Me in due time, and set My name above every name that is in heaven and earth. During the days of My flesh I walked not as one looking upon the great and glorious things which are reserved for My second Advent, when all Thou hast written concerning My exaltation will surely be fulfilled.

2. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.

Surely I have thus behaved, and quieted myself concerning those things to which Thou wilt bring Me, when crowned with glory and honour as the man of Thy right hand. I am *as a child that is weaned of its mother*. The Jewish Church which I have loved has done all that she can to estrange Me from her as her son. She has withdrawn from Me the breasts of her consolations, and *my soul is even as a weaned child*, prepared for the stronger food that Thou wilt give Me, that I may live solely by Thee, and under Thy Fatherly training. Thus have I been separated from all natural ties and restraints, that I might fulfil Thy work on the earth.

3. Let Israel hope in the LORD from henceforth and for ever.

Israel shall hope (יחל) *in Jehovah* from henceforth, from the time that He acknowledges Me as Thy Holy Child Jesus, and mourns for Me as one mourneth for an only son, and as one that is in bitterness for His firstborn (Zech. xii. 10). That mourning which shall come when Jerusalem and the whole land will be the door of hope, through which they will be brought to inherit the kingdom. They will hope in the Holy Child Jesus from that time henceforth and for ever (Isaiah ix. 6). Thy kingdom will be established through all eternity.

PSALM CXXXII.

"LET US MAKE HERE THREE TABERNACLES; ONE FOR THEE, AND ONE FOR MOSES, AND ONE FOR ELIAS."

A Song of degrees

A Song of the excellences of the kingdom of Christ.

1. LORD, remember David, *and* all his afflictions:

O Jehovah, remember David, the beloved man of Thine heart, especially in those first ways in which he walked before Thee in humility (2 Chron. xvii. 3), and endured afflictions for Thy sake, that Thy word to Him might be accomplished.

Jehovah, remember Thy beloved Son, the true David, who fought the battles of the Lord against our spiritual foes and prevailed. *Remember his* humiliation and *afflictions*, and let Thy promised glory shine forth in His kingdom.

2. How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

Remember *how he sware unto Jehovah, and* entered into covenant with Him as His King, and as the seed of Judah, *vowed unto the mighty one of Jacob*. For Jacob had foretold the royal dignity of one who should spring from him; first in David the type, and again in Jesus his antitype.

3. Surely I will not come into the tabernacle of my house, nor go up into my bed;

Surely I will not go (אבא) *into the tabernacle of my house, nor* will I *go up unto my bed*, until a resting-place be found for Thee, O God. He sought not the prosperity of his own sealed house before that of Him by whose word he had been exalted from low estate to be the ruler of His people Israel.

There is a greater than David, who will neither dwell within the tent of His house, or that which pertains to Him as the seed of Jacob, nor will He rest from His labours until the close of His present work of gathering out His election as the materials for His rest in glory.

4. I will not give sleep to mine eyes, *or* slumber to mine eyelids,

He is not weighed down by sleep through mortal weakness. He slumbers not in accomplishing the purpose of God.

5. Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

He will work *until he find out a place for Jehovah* and the place He hath chosen is the Holy Land.

That habitation for the mighty one of Jacob is the new Jerusalem, the city of the living God, which shall come down from God out of heaven, and be made a blessing to the earth.

6. LO, we heard of it at Ephratah: we found it in the fields of the wood.

Behold, we heard of it at Ephratah: we found it in the fields of Jair (יער). He reminds us of the place where the visible glory dwelt, even over the ark of

the covenant, which glory will permanently dwell in flesh. The ark remained in the tribe of Ephraim from the days of Joshua to Samuel. The name Ephratah, like Ephraim, signifies fruitfulness, and where the visible symbol of the presence of God was, there also was His blessing, giving prosperity to men and fruitfulness to His land. The time of its sojourn in Ephraim was 328 years, and afterwards it was brought to Kirjathjearim, or field of the woods, a forest town near Jerusalem, where it remained until it was removed by David. That of which they heard at one place, and found at another, they brought to its true resting-place, chosen for it by the Lord Himself. Even so prophetically that which they have heard of in Bethlehem-Ephratah was the incarnation of the Son of God, whom they will find to be the true dwelling-place of their long lost Shechinah, and at the end will acknowledge Him to be God manifest in flesh, as the ark of His strength.

7. We will go into his tabernacles: we will worship at his footstool.

We will go to his tabernacles. For the vision concerning the three tabernacles seen on the holy mount will be fulfilled in that day. There will be the tabernacle of Jesus, of Moses, and of Elijah, and of those whom they represent, who will feel how goodly is the revelation of the glory of the Lord, in Jesus, and in the tabernacles of His people; in the Jewish nation separated to God by the hand of Moses, and in the nations of the saved to whom the witness has gone forth in the spirit and power of Elias. But the worship will be at His footstool, who doeth all these things; they will bow before the feet of Jesus as God manifest in the flesh.

8. Arise, O LORD, into thy rest; thou, and the ark of thy strength.

This is the cry of the Holy Ghost for the Lord to arise and come forth from His seat at the right hand of His Father. Come Thou, Lord Jesus, Thou and Thy Church, *the ark of thy strength*, for He will manifest the riches of His glory, and the strength of His salvation therein.

9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.

O Thou who art both King and Priest, *let thy priests be clothed with righteousness*, with the fine linen, clean and white, which symbolizes the righteousness of saints derived from Thee, their Lord.

And let thy saints who follow Thee *shout for joy*. May the two portions of Thy Church be united, and become the Church trium-

phant. Awaken the sleepers, change the living, and thus bring into Thy kingdom the fulness of Thine election from the Gentiles, that Israel may be saved, beholding Thee in Thy Church as life from the dead (Rom. xi. 15).

10. For thy servant David's sake turn not away the face of thine anointed.

For thy servant David's sake turn not away the face of thine anointed from the house of Jacob. Having taken out of the Gentiles a few people for Thy name, return and build up again His tabernacle, which is fallen to the ground (Acts xv. 14 to 18; and Isaiah viii. 17).

11. The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

As truly as Jehovah swore to Abraham that in his seed, which is Christ, all nations should be blessed, and to Moses that He would fill the earth with His glory, so hath He also sworn as the God of truth that Jesus shall sit on the throne of His father David. He will fulfil the word of His oath, however improbable and even impossible it may seem to men, for He is not a man that He should repent. Of the fruit of His body He will set upon His throne, and in the virgin's Son will this prediction be fulfilled, for He is not here speaking of the believer's heart, nor of the Church, for to say this would be to rob the Jew of the hope concerning Messiah. Jesus must sit on the throne of His father David, and thus restore the kingdom to Israel (Luke i. 32).

12. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon my throne for evermore.

If thy sons will keep my covenant and my testimony that I shall teach them, as the living God in their midst, shining forth from between the cherubim, and speaking to them by My servants the prophets; if they will observe the covenant I have made with thee, touching My kingdom, and inquire for My word, following after My will, then also shall their sons succeed them in peace, and rule over the kingdom of Israel. All God's promises are conditional, and consequently the sons of David having made Israel to sin, they lost the throne, and the people were given into the hands of their enemies.

13. For the LORD hath chosen Zion; he hath desired *it* for his habitation.

Jehovah hath chosen his throne, both in the heavenly and in the terrestrial Zion (בציון). There is a heavenly Jerusalem, which has a heavenly Zion for its centre; and there is an earthly Jerusalem, which has an earthly Zion for its

centre ; which latter will be redeemed from the Gentiles when their times are accomplished, and the land will be changed to beauty and fertility, when the glory of the Lord in person will be there. *He hath desired it for his dwelling-place*, and therein personally He will appear, and rule as King to the ends of the earth (Zech. xiv. 9).

14. This *is* my rest for ever: here will I dwell; for I have desired it.

This implies resurrection, and redemption through resurrection. For the things seen are temporal, being under the curse, and the bondage of corruption ; but the kingdom, and all the forms thereof, from its centre to its circumference, will be eternal; an inheritance undefiled and unfading. *This is my rest for ever.* He will rest, not only as one raised from the dead, but His abode as a man will be in Zion. There He will dwell for ever as a king, for He hath desired it, as He said to Moses, " His eyes are always upon the place," and at His coming He will make it the glory of all lands (Deut. xi. 12).

15. I will abundantly bless her provision : I will satisfy her poor with bread.

He will abundantly bless her provision, for therein will be the tree of life (the symbol of Christ Himself), yielding monthly its divers fruits for those who are within the kingdom, as partakers of the first resurrection (Rev. ii. 7). Its leaves will be for the healing of the nations ; so abundant will be the blessing of God over all (Rev. xxii. 2), He will satisfy the weary souls of His people when they awake from their sweet repose to the sweeter enjoyments of the resurrection. Those who have been poor in spirit will be greatly enriched by Him who is the bread of life, for the marriage supper of the Lamb will yield an abundant supply to all, even to the lowest guest who shall be called to that feast in His kingdom.

16. I will also clothe her priests with salvation : and her saints shall shout aloud for joy.

Who are these that are mentioned again with no vain repetition ? The first are those who will be one with Christ in His heavenly priesthood, after the order of Melchisedek, and these evidently refer to a second order of priesthood after that of Levi. When the earthly Jerusalem shall be saved, *her priests*, after the order of Levi, *will be clothed with salvation* by Jesus as the Lord their God (Hosea i. 7) : *and her saints shall shout for joy*, because the Redeemer will come to Zion, and will turn away ungodliness from Jacob (Rom. xi. 26).

17. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

There, in the land of Israel and in Zion, on the chosen spot will be erected a holy palace for Messiah. *There he will make the horn*, or power, *of his beloved* to spring forth and *to bud* until the kingdom is perfected over Israel, and over the nations. *I have ordained*, or set in order, *a lamp for mine anointed*, alluding to the custom of Aaron in lighting and trimming the lamps in the sanctuary. In that day the Lord will have prepared His Church as a lamp-bearer, all of gold, the perfection of His truth and glory, sustaining the light of life for the sake of His people Israel, who shall walk in the light of that lamp.

18. His enemies will I clothe with shame: but upon himself shall his crown flourish.

His enemies, the enemies of Jesus as head of His body, the Church, and as King of Israel, *he will clothe with shame* instead of righteousness and salvation. They shall be confounded at the sight of the Son of Man coming in the clouds of heaven, and settling down as a mighty king on the earth, to subdue all under His feet. And *upon himself*, and upon no other as universal Priest and King, *shall his crown flourish*, that crown of life and glory which He hath received from His Father. As He hath worn it in heaven, so will He wear it on earth. They shall behold the man whom they crowned with thorns exalted Lord of all to the glory of God the Father. Then will David, who is numbered among the blessed, having served God in the Old Testament dispensation, be raised from the dead, and stand with them in his lot, that they with Christ and His Church may be made perfect in their inheritance. They wait for us, and we for them. O God, accomplish the number of Thine elect out of all nations; bring in the fulness of the Gentiles, and let Israel be saved, and let their fulness also be brought in, as a rich harvest to their land, that both the Jew and the Gentile may rejoice together. All will stand in their threefold order. First, the Church, under Christ her Saviour. Secondly, the tribes of Israel, under their king. Thirdly, the nations of the saved under the second Adam, and all under Him who is the head of every man. Glory be to God in the highest; peace on earth; good will towards man. The operations of the Father will be seen in His election given to Christ. The ministry of the Son, as the Prince of Peace, in His nation bound together in unity, peace, and concord to Him. The effulgence of the Holy Ghost, in filling the nations of the saved with the comfort and sustaining power of His presence. Amen.

PSALM CXXXIII.

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.

A Song of degrees of David.

A Song of the excellences of the Beloved.

1. Behold, how good and how pleasant *it is* for brethren to dwell together in unity!

Behold, says the prophet, looking unto the kingdom in which all the brethren of Christ will be for ever united unto Him, and He with them—*Behold*, how good is that unity, surpassing all human conception! No strife or schism, no ill feeling or envy, but all absorbed in that love which teaches them to esteem others better than themselves. Behold, how pleasant to the spirit, how glorious (נעים) to the eye of the beholder, will that visible unity appear in the kingdom of Christ! Its glory will impart unspeakable delight, lovely beyond compare; such will be the unity of the kingdom of the blessed. All will dwell together in one corporate, intellectual and spiritual community.

2. *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

Aaron was a type of our blessed Lord, the true and abiding High Priest, "called of God, as was Aaron" (Heb. v. 4). The precious or the good oil (הטוב), impregnated with the four spices with which He was anointed, were symbolical of the qualities and gifts of the Holy Ghost. The fulness of the heavenly anointing came upon Jesus as the head of His body, the Church, by means of which, as the incarnate Son, He was made Christ, the Baptizer with the Holy Ghost. It ran down upon the beard: that appendage to headship by which, under the law, its dignity was typified. What the beard was to the head of Aaron, such were the Apostles to Christ, the first recipients of His blessing, not for themselves, but for the whole body. The garments symbolize those in whom Christ abides, who surround Him as His substance, and are to Him as the covering of the priestly garments. All are called to be partakers of the blessing according to the words of Peter: The promise of the Holy Ghost "is unto you, and to your children, and

to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39).

3. As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

The figure is herein changed from that of the oil to the dew, both of which are used in Holy Scripture as symbols of the Holy Ghost. In the Holy Land there is the time of the former, and also that of the latter, rain; the one for blessing the seed sown, and the other for preparing the grain for the harvest. Between these two periods the dews of Palestine are very copious and refreshing to all that grows upon the earth. And while these symbols of the former and latter rain and the intermediate dew have their antitypes in the history of those who have "loved as brethren," yet, like all prophecy, it will have a further development in the time of the kingdom when Christ's favour as the King of saints will be as dew upon the grass. His risen saints will be as the dew upon Israel, and those beneath their care shall be blessed as Hermon and Zion, the most favoured heights of the land. The snow on Hermon's peaks will melt before Christ and His saints, and be clothed in fertility, and all the ranges of Zion will be blessed by the presence of the sons of God. There Jehovah will command the substance of the blessing of eternal life (את־הברכה חיים) in the body of Christ to descend, of which the Holy Land will be the focus and centre.

PSALM CXXXIV.

"WITHOUT ALL CONTRADICTION, THE LESS IS BLESSED OF THE BETTER."

A Song of degrees.

A Song of the degrees of blessedness in the kingdom of God.

1. Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD

Behold, bless ye the substance of Jehovah (את־יהוה), in His body, the Church, *all ye his servants*, who stand and minister as His priests in His temple. Bless the priesthood of Melchisedek, ye sons of Levi,

who stand by night and serve Jehovah in His house of beauty and glory. In that terrestrial temple there will be night as well as day; but as regards the celestial, when transformed into the glory of the Son of Man, as He was seen on the holy mount, the night will be as clear as the day.

2. Lift up your hands *in* the sanctuary, and bless the LORD.

Lift up your hands in the holy place. This will be the position of the sons of Levi before God, as His priests, for the blessing and praise of Jehovah. They will offer to the Lord an offering in righteousness, and connected with them will be the offering of Judah and Jerusalem, which will be pleasant unto Jehovah, as in the days of old, and as in former years (Malachi iii. 3, 4). That permanent house which was shown to Ezekiel in the vision of the Lord will be His for ever.

3. The LORD that made heaven and earth bless thee out of Zion.

Jehovah, *the Lord that made heaven and earth, shall bless thee* (יברכך), O Israel, *out of Zion*. There will Jesus the High Priest sit upon His throne, and thence He will give His blessing to the priesthood of Aaron, and to the tribes of Jacob. As the antitype of Melchisedek, He will give the blessing of the most High God, possessor of heaven and earth, to Abraham and his seed for ever.

PSALM CXXXV.

THE IDOLS HE WILL UTTERLY ABOLISH.

1. Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

Praise ye Jah, in whom we live, and move, and have our being; who sustains all, and who Himself is sustained by none.

Praise ye the name of Jehovah, who hath revealed Himself as Father, Son, and Holy Ghost, one in substance, but three in unity of action in the Godhead, each ever acting according to His distinct personality. The substance of Jehovah is one

(אתּ־שם יהוה). The Son is of the same substance with the Father, and so is the Holy Ghost. One God!

Praise him, O ye servants of Jehovah, for His goodness as Creator, Redeemer, and Sustainer of life—this will be the theme of the song of joy in the kingdom, O ye servants of the Lord.

2. Ye that stand in the house of the Lord, in the courts of the house of our God,

Ye that stand, fulfilling your priestly function *in the house of the Lord*, and also *in the courts of that house*—as shewn to the prophet in the vision of the temple, and the ordinances of the court over which Messiah will preside as the head—bless ye the Lord.

3. Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

Praise ye Jah, for Jehovah is God. His nature and property is goodness, and in each of the three persons that goodness is peculiarly exemplified. The Father is the fountain of goodness, the Son the revelation of goodness, and the Spirit its eternal communicator to the new creation. In other words, that which is hidden in the Father comes out into revelation in the Son; and that inspiration of goodness which makes the creature to rejoice in its possession, is from the Holy Ghost.

Sing psalms (זמרו) *unto his name*, even these which are indited by His Spirit to be used in His kingdom; *for it is pleasant* to sing His high praises; yea, glorious will their utterance become in the kingdom of God, when all things written in them are fulfilled.

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

The song of thanksgiving will at the end ascend unto Jah (יה), for choosing unto Himself the wandering tribes of Jacob to supplant the Gentiles, and to cast them out of their land. He hath also chosen Israel for His peculiar treasure, for when cleansed and sanctified they will be Israel indeed; in them will Jehovah be seen as the ruler to the ends of the earth. As the Church will be His peculiar treasure in the heavenlies, even so will they be on the earth.

5. For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

How can all this goodness be made manifest, when as yet everything seems to contradict it and put it out of the region of possibility, not to say probability? The answer is given by the Spirit of Christ in the prophet. *I know that he* who is good, *is* also *great* in power and has no equal, and is

therefore able to fulfil His word. *I know that our Lord is above all Gods.* Jesus, our Adonai, is above all principalities and powers, and above the angels who excel in strength: they are created and sustained by Him who is uncreated and upheld by none. God over all, blessed for ever.

6. Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

He who doeth His will among the armies of heaven and the inhabitants of the earth, and makes all subject to His over-ruling Providence, whether they are His willing or unwilling servants, will also do all His pleasure in His kingdom; it will be done on earth as it is in heaven.

For His pleasure all things are and were created, and will be redeemed from evil, according to the vision granted to St. John when He heard every creature in heaven, and on earth, and under the earth, and such as are in the sea, ascribing blessing and honour, and glory and power, unto the Father and to the Son, by the Holy Ghost (Rev. iv. 11, v. 14).

7. He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

He causeth the vapours (נשאים) *to ascend from the ends of the earth.* As this expression is used by St. Paul, figuratively, to signify the close of a dispensation (1 Cor. x. 11), so the vapours which ascend and obscure the Sun of Righteousness point to those vapours of smoke which, at the sound of the fifth trumpet, will ascend from the deep abyss of evil at the time of the end, and are doubtless identical with the pillars of smoke connected with the blood and fire to which Joel alludes as the judgments of the last days.

Lightning, rain, and wind, are also symbols of the operations of the Holy Ghost. Lightnings are figurative of those quick flashes of inspiration by which the mind is illuminated, and by which also the soul is convicted of sin, and that which is hidden in darkness is brought to light. Lightning is also the figure of a spiritual power of evil unto man. I saw Satan, said the Lord, as lightning fall from heaven (Luke x. 18). Rain is continually used to denote the refreshing power of the Spirit of God. Thus Moses exclaims, "My doctrine shall drop as the rain," and he enumerates four forms thereof: As the rain refreshes the ground on which it falls, so does the Spirit refresh those on whom He descends,

and who yield to His influence; and as the lightning ofttimes prepares the way for the rain, so will the judgments of God prepare the way for the times of refreshing from His presence. The wind is again used as the symbol of the power of the Holy Ghost, either in softness or violence. "The wind bloweth where it listeth," said Jesus to the Jewish ruler, "and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." He who sends forth the wind knoweth the storehouses whence it proceeds. The Father knoweth those secret treasures hidden in His own being, whence cometh His divine Spirit to divide to every man severally as He will; and it is written that after the judgments of the last days He will pour His Spirit upon all flesh.

8. Who smote the firstborn of Egypt, both of man and beast.

This is evidently a sign of the last judgment, by which He will deliver His people from their enemies. He who smote the firstborn of Egypt, and humbled the chief of the strength of (מצרים) Mitzrain, or the red men of Ham, and also their cattle with pestilence, will manifest His judgments upon Antichrist, the Pharaoh of the last days; both himself and his cattle will be sorely smitten of Jehovah.

9. *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

God sent his signs (אתות) *and wonders into the midst of Egypt*, not merely upon the multitude of the people, but upon their king, and upon his servants, that they might know that He is the Lord, the Ruler in the earth, and that He will do His will therein. These were prophetical signs of those things which at the end shall come upon that which is spiritually called Egypt. *And wonders*, shewing that God can make all creation subservient to His will, that He is not bound by any law which as Creator He can and will supersede, when all shall be created anew by Him.

10. Who smote great nations, and slew mighty kings;

God smote many Gentiles (גוים רבים), who opposed His purpose in Israel, and sought to cut them off in their progress towards His own land; and He slew mighty kings, who, though strong in mind and in body, men of renown, could not stand before the God of the whole earth.

11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

Sihon (לסיחון, the great or bold one), the *king of the Amorites*, the proud mountaineers. Not accepting the message of peace, he came out to cut off Israel by the sword; but Israel slew him and possessed his and, with the cities and villages thereof.

He slew *also Og the king of Bashan.* Bashan, the mountainous and fruitful country on the east side of the Jordan, wherein were oak forests, pastures with fine herds of cattle; there He smote the cities of Canaan, which were doomed to destruction, as having filled up the cup of iniquity.

12. And gave their land *for* an heritage, an heritage unto Israel his people.

And the Lord of the whole earth *gave their lands* (ארצם), which they had called after their own names, *for an inheritance* to others, even *to Israel his nation* (עמו), because of the exceeding great wickedness of the inhabitants.

13. Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

Thy name, O Jehovah, endureth for ever. "I Am that I Am," cannot change. As the God of Abraham, Isaac, and Jacob, it endureth for ever; *and is his memorial to all generations.* The people who bear that name are beloved for their fathers' sake.

14. For the LORD will judge his people, and he will repent himself concerning his servants.

This word of the Holy Ghost is similar to that uttered by Moses (Deut. xxxii. 36), in predicting the judgment which should come upon his people in subsequent generations, and also the returning favour of the Lord to them at the conclusion of the times of the Gentiles. *Jehovah* Himself, in the person of His Son, *will judge his nation* (עמו), and will shew Himself to His people, for they shall look on Him whom they have pierced, *and he will repent himself concerning his servants.* He will no longer hide His face from the house of Israel, and the nations themselves will eventually rejoice in the restoration of the kingdom of Israel.

15. The idols of the heathen *are* silver and gold, the work of men's hands.

The idols of the Gentiles, though made to represent heroes, and men of God, through whom in times past He hath shewn favour and wrought deliverance, are still dumb and lifeless. However costly the material of which the idol is made, it is an idol still. Men's affections may in all love of the beautiful cling to these mute abstract ideas of truth, but we are forbidden to worship them. They are the works of men's hands, and the worst form of idolatry is that which is offered to them. Though God's wisdom and power are clearly understood by contemplating the works of His hand, He alone is the object of worship, love, and praise.

16. They have mouths, but they speak not; eyes have they, but they see not;

The mouths of these idols may be exquisitely chiselled and formed, but where is the living and intelligent spirit to enable them to utter words as signs of their ideas? Their eyes may be exquisitely modelled to express the organ of light, but where is that mind that looks out through them, as through the windows of the soul?

17. They have ears, but they hear not; neither is there *any* breath in their mouths.

They may have the outward organs of hearing wrought into shape by the skilful hand of the sculptor, but where is the living inhabitant that can recognise and understand the sound of words? Neither is there any breath, or spirit (רוּחַ) in them; all is senseless and inanimate as the materials of which they are made. After all, the artist can but model the outward man; he can neither breathe into his nostrils the breath of life, nor make him to live upon the earth.

18. They that make them are like unto them: *so is* every one that trusteth in them.

They that make them are like unto them, unable to give divine help, and utterly devoid of reason in God's sight. They have not the perception to see that a lie is in their right hand (Isaiah xliv. 20). Every one that trusteth in an idol is both like the idol and him that made it, unable to hear, help, or deliver their worshippers like the living God.

19. Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

At the coming of the Lord all idolatry shall cease. Then shall Israel bless Jehovah for restoring them to their place, and to the worship of His name, as He hath revealed it in Jesus Christ. The house of Aaron, as the head of the Levitical priesthood, shall be restored with the other tribes, and shall bless the Lord, who is a priest after the order of Melchisedek, for as such He will sit upon His throne.

20. Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

The whole house or tribe of Levi will be helpers of the joy of their brethren, and will thus stand in their courses, and bless the Lord God manifest in flesh. And all that fear the Lord, who come up to worship Him, revealed as the Great King, will bless the Lord Jesus. The Gentiles will rejoice with His people Israel, and will be converted unto the Lord.

21. Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

All will unite, and say, *Blessed be the Lord* Jesus *out of Zion*, for in that place will He sit on the throne of glory as the Father's anointed King. Assured of this in looking forward to His second Advent, He designated Jerusalem the city of the Great King (Matt. v. 35). Hallelujah, *Praise ye the Lord*, who alone doeth great things; His kingdom shall be upon the earth, and His will enforced therein by Him who is its rightful King.

Well may this song ascend from much people in heaven and on earth! Hallelujah! Praise ye the Lord of life and glory, who in flesh will assert His omnipotence over all creation.

PSALM CXXXVI.

THOU ART MY SERVANT, O ISRAEL, IN WHOM I WILL BE GLORIFIED.

1. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

This is a Psalm of thanksgiving which will be offered by all creation, when the goodness and tender mercies of God will have penetrated all His works, and filled them with delight. Praise will ascend as the pleasant incense of the new creation, for from the least to the greatest all will know the Lord, and be moved to say: *Give ye thanks unto Jehovah; for he is good: for his mercy endureth for ever.*

They will look upon His goodness unmixed with human evil, and acknowledge His mercy in extricating His servants from all their enemies, especially from the last enemy Death, and from him that hath the power thereof.

2. O give thanks unto the God of gods: for his mercy *endureth* for ever.

O give thanks unto the God of gods (לאלה האלהים). Give thanks to Him who created all the hosts of heaven, their principalities and mighty potentates, and who will finally separate those who worship and serve Him from those who serve Him not; *for his mercy endureth for ever.*

He will therefore no more suffer Satan and his angels to invade His territory, or destroy His works.

3. O give thanks to the Lord of lords: for his mercy *endureth* for ever.

O give thanks to the Lord of lords, even to Jesus, who is King of kings and Lord of lords, and who will come to manifest Himself as the only potentate, the visible fountain of honour, to those whom His goodness will sustain in their several places. All subordinate powers in token of their submission will cast their crowns before Him, from whom they have received life, and honour and glory. He will not suffer any to rule but by His grace ; *for his mercy will endure for ever.*

4. To him who alone doeth great wonders : for his mercy *endureth* for ever.

Give thanks to him who alone doeth great wonders, who by His great and marvellous works will prevail to manifest that He is good and merciful, so that all nations will come and worship before Him, and His dominion will extend to the ends of the earth.

5. To him that by wisdom made the heavens : for his mercy *endureth* for ever.

Give thanks *to him that by wisdom made the heavens*—by the creative word which passes man's comprehension. Here is an assurance that by the same power in which He made the heavens, He will both change and cover them with His glory, thus showing forth to men and to angels His goodness and mercy therein.

6. To him that stretched out the earth above the waters : for his mercy *endureth* for ever.

Give thanks to him who in creating the earth (before the universal flood) *spread out* (לרוקע) *the earth upon* (על) *the waters*, and who gathered the waters into one place ; to which place they will be restored at the restitution of all things ; for in the new earth the sea will no longer appear spreading itself over its surface ; this He will do, *for his mercy endureth for ever.*

7. To him that made great lights : for his mercy *endureth* for ever ;

Give thanks to him who made great lights, that man might acknowledge Him as the origin of light and the source whence it flows, and that God's eternal glory might be remembered by all when they behold these luminaries which will remain to exhibit His mercy for ever.

8. The sun to rule by day ; for his mercy *endureth* for ever ;

Give thanks to Him who made the sun to rule by day, true symbol of the Sun of Righteousness, who in the age to come will rule without smiting the

inhabitants of the earth; *for the mercy of the Lord Jesus will endure for ever*, and be witnessed unto by this great work of His hands.

9. The moon and stars to rule by night: for his mercy *endureth* for ever.

Praise Him who created the moon and the multitude of stars to rule in the night, for all will shine with renewed splendour. The beauty and glory of the heavenly bodies will be greatly increased in the kingdom of the Lord Jesus, and every heavenly influence will be enhanced sevenfold in purity and blessedness, and all beneath will rejoice and give thanks to their good Creator, Redeemer, and Preserver.

10. To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

Give thanks to him who smote Egypt in their firstborn, that acknowledging His mighty power they might tremble before Him and yield to His will.

Thus a sign was given to all who should in future offend in like manner, and at the same time was it an assurance that God would deliver His people in every time of trouble, and finally save them from the prince of death himself, that mercy might for ever rejoice over judgment, and fill with joy the hearts of His redeemed.

11. And brought out Israel from among them: for his mercy *endureth* for ever:

Praise him who brought Israel from the midst of their enemies. Although the Egyptians had striven to hinder the fulfilment of His word, His last judgment made them thrust out Israel in haste from among them. Thus was His mercy shown to His people. Here, too, they have assurance of a greater deliverance yet to come, a deliverance from all nations amongst whom they have been scattered.

12. With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

With his strong hand, which is mighty to save, *and with the outstretched arm* of His power, was this deliverance effected; for had it not been for the mercy of the Lord prevailing to smite the enemy, no favour would have been shown to his people.

13. To him which divided the Red sea into parts: for his mercy *endureth* for ever:

Give thanks to him who divided the Red sea (יַם־סוּף), or sea of Suph, into parts; when He saw them shut up in the hands of the relentless enemy, who pursued them to their destruction, and rejoiced in his apparent success, when he beheld them taken as in a snare, and ready to become an easy prey to his lust. For then the hand of God parted the sea, and its

waters formed a wall on each side; thus His enduring mercy made for His people a way of escape from the power of their pursuers.

14. And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

He made Israel to pass through the midst of the sea, and they crossed its path as on dry ground; for on their right hand and on the left rose up a crystal wall, reminding them to whose mercy they were indebted for their miraculous escape. *His mercy still endures*, and will yet be put forth to do greater things than these on behalf of His people.

15. But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

And he shook (ונער) *Pharaoh and his host* of captains, and mighty men, into the same sea through which He had made His people to pass in safety. He overthrew them in His anger, because they refused to let His people go as the portion which He desired. Thus was shown forth His severity together with His mercy. The same severity will He manifest against Antichrist and his armies at the last day, that His mercy may flow out through His people unto all the inhabitants of the earth.

16. To him which led his people through the wilderness: for his mercy *endureth* for ever.

Give thanks to him who led his nation (עמו) through the waste howling wilderness like a flock, and provided for them there, that He might bring them into their own land, according to His promise, that they might know His mercy to be continually over them, and ready to minister to all their necessities. This was the attribute of His being, which He desired that they should acknowledge and exalt for evermore.

17. To him which smote great kings: for his mercy *endureth* for ever:

Give thanks to him who smote great kings; those who came out in battle array against them to hinder their passage into the land, and to cut them off from becoming a nation, and this work God accomplished because of His abiding mercy to His undeserving people.

18. And slew famous kings: for his mercy *endureth* for ever:

He slew not men of insignificance, but kings famed for their prowess, who were excellent in strength; and this for the reason already assigned, that the children of Israel might acknowledge His mercy in using them to fulfil His promises made to their fathers, Abraham, Isaac, and Jacob.

19. Sihon king of the Amorites: for his mercy *endureth* for ever:

He slew Sihon king of the Amorites, who in wrath and bitterness of spirit would not let Israel pass quietly on, following the Lord as his leader, but came out to waste and destroy him with a mighty host; then again God's mercy prevailed to give Israel the victory, that He might be glorified thereby.

20. And Og the king of Bashan: for his mercy *endureth* for ever:

He smote Og the king of Bashan, his sons, and all his people, and there was none left to him alive, so complete was the destruction of those who defied the armies of the living God; and this great work was wrought through the faith of Israel, God herein shewing how continually His mercy was put forth on their behalf.

21. And gave their land for an heritage: for his mercy *endureth* for ever:

And God, who is alone the Sovereign of the earth, both in right of creation and redemption, and also in right of His sustaining power, gave the land of their enemies for an inheritance to His people, and thus remembered His mercy promised to their forefathers.

22. *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

By this time He had prevailed to purge out the rebels from among them, and thus to free Himself of those who despised the pleasant land, and Israel appeared in his true character as God's obedient servant, and prevailed with Him to obtain His blessing, and to overcome the power of man. In all this the hand of God was merciful to them, and He brought them into possession of the land, which from all eternity He had destined them to inhabit.

23. Who remembered us in our low estate: for his mercy *endureth* for ever:

Give thanks to Him, will the tribes of Israel say, *who remembered us in our low estate*, scattered among the nations for our sins, and the sins of our forefathers, who also redeemed us thence, and brought us back through the mediation of His Son (whom our fathers hanged on a tree) to inherit our own possessions. His mercy will redeem Israel from the lands of the Gentiles, and will exalt him to have dominion over them.

24. And hath redeemed us from our enemies: for his mercy *endureth* for ever.

How great will be their gratitude to Him for redeeming them from all their enemies! What a proof it will be of His love to them for their fathers'

sake! What a manifestation of His abiding mercy, which hath kept them as a distinct nation, with an ultimate view to their future redemption, through Him who was born to save them from their sins, to restore their lost tribes, and rebuild their desolate places! (Isaiah xlix. 6.)

25. Who giveth food to all flesh: for his mercy *endureth* for ever.

This brings us to the redemption of the world by our Lord Jesus Christ, who, as the bread of life, will give Himself for its redemption, for He will have all men to be saved, and abide in the knowledge of His truth. The bread which I will give, said our Saviour Christ, is My flesh, which I will give for the life of the world. The Church is of His flesh and of His bones, one substance with Him. He who is God over all, blessed for ever, came in the flesh of the literal Israel, and the Son of Man gave His flesh that the world may be saved, and its kingdoms become His property and possession; thus His mercy will prevail, and put away all evil from His works.

26. O give thanks unto the God of heaven: for his mercy *endureth* for ever.

When His kingdom is fully established, and the heavens do rule, the voice shall be heard from the throne, exclaiming: *O give thanks unto the God of the heavens* (השמים)*: for his mercy endureth for ever.* By His power all will be sustained in every part of His dominion, so that there shall be no fear of evil of any kind, for it will be all cast out into the lake of fire.

PSALM CXXXVII.

TAKE AWAY FROM ME THE NOISE OF THY SONGS, FOR I WILL NOT HEAR THE MELODY OF THY VIOLS.

1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

In peace and in prosperity in their own land, they refused to walk in the ways of Him who gave them their inheritance; so He expelled them therefrom,

that they might understand the difference between His service and the service of the nations. Outcasts from the streams of Zion, they were made to sit down as captives by the rivers of Babylon. Thither were Ezekiel and other messengers sent to announce to them their future destiny. Daniel showed that their captivity under Nebuchadnezzar would be succeeded by their subjection to Persia, Greece, and Rome, until the Son of Man Himself should come and break the yoke of their captivity, and restore the kingdom to Israel.

By the river of Chebar Ezekiel sat as one astonied among his captive countrymen, and there he saw in vision the departure of the glory of Him who dwelt between the cherubim, to return no more until the time of the end, when all the tribes shall reassemble, and their temple be rebuilt. By the river Hiddekel Daniel received his vision concerning the Gentile kingdoms, and their heads, which should oppress Israel until the last tribulation, when his people will be saved and restored to their Lord; also he heard from the wonderful Numberer the times which should pass over them. By the streams of Euphrates began that mourning of Israel which has continued more or less throughout all generations, even under the mystical Babylon, which has oppressed them as well as others, who bowed not to her spiritual power.

They wept, when they remembered Zion. Even after the seventy years' captivity many of the priests and Levites, and chief of the fathers, who were ancient men, and had seen the first house of the Lord, wept when the foundation of the second temple was laid, for they saw not the glory of the God of Israel, which Ezekiel had foretold should permanently return with their King Messiah, when all their tribes should hail Him as their Lord. Was not this prophecy for many generations?

2. We hanged our harps upon the willows in the midst thereof.

They were in no mood to lift up the song of joy in the midst of that city of the stranger, how glorious soever it might be in their eyes, and considered by after ages as one of the wonders of the world. They hanged their harps upon the weeping willows bending over the waters of the land, fit emblems of their own sorrowful and captive condition. The hand parted with its instrument of joy, for joy had long since departed from the soul. Those who followed the faith and hope of Abraham, "looked for a city which hath foundations, whose builder and maker is God."

3. For there they that carried us away captive required of us a new song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

Our captors (שובינו) *asked us* (שאלונו) *for a song*, or a song of words (דברי־שיר); *and our devastators asked for gladness* in Babylon, saying, *Sing ye to us* (לנו) *one of the songs of Zion.*

The Babylonians were skilful musicians and pleasant songsters, yet there must have been something exceedingly soothing and gratifying to the soul of the hearers in the melodious strains of the captives of Zion; something very perfect must have been this gift of God to His people, which could excite such curiosity in their captors, and had such power to tranquillize their spirits. The spirit that moved David to sing, and that guided his hand to play skilfully upon the harp, had not wholly departed from his descendants, even in their captivity.

4. How shall we sing the LORD'S song in a strange land?

There is something exceedingly touching in this question, which is as eloquent as it is appropriate. How shall we in a strange land sing the sacred songs of Jehovah, those songs of joy with which we once filled His temple? The joy of the Lord was withered within them, His Spirit quenched, and how could they comply with the request? They knew that there was a time and a place for everything, and that they would not desecrate any longer the praises of their God, and those musical gifts which He had bestowed on them, by rendering them subservient to the pleasures of men who knew not the Lord.

5. If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

These words are full of meaning, embracing as they do both the natural and the spiritual Israel. *If I forget thee, O Jerusalem*, and turn not My face with My desires in prayer to God for the restoration of Thy glory and dominion, *let my right hand forget her cunning*. Alas! He who was as God's right hand unto them, even Jesus, they despised and rejected, while from that time they have become powerless, and so will they remain until they shall acknowledge Him as their King and their God. As the captive Jews turn to their temple, their city, and their land, so should Christians turn to the Jerusalem which is above, and consider their heavenly citizenship and glorious inheritance to be revealed when mortality shall be swallowed up of life.

6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

If I do not remember thee, O Jerusalem, thou city of God, concerning which such glorious things are spoken, *let my tongue cleave to the roof of my mouth.* The tongue of prophecy, as Justin Martyr wrote, has cleaved ever since to the roof of their mouths for rejecting the words of the Prophet that was sent unto them like unto Moses. The spirit of prophecy departed from their midst, and rested on the Christian Church, and it will cleave unto the roof of their mouth until Jesus shall come to gather them, and His Spirit shall breathe upon them from the four winds of heaven, that they may live in His sight. Then shall they have again the opening of the mouth, and the stretching forth of the right hand, for they shall legitimately set before them Jerusalem, the heavenly city, as their chief joy. It shall descend out of heaven from God, and their temple shall be filled with His glory.

7. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

Remember, O Jehovah, the sons of Edom, the elder brother, the man of the field, who sought His portion in this life. Remember the sons of Edom, who have built what they call an eternal city, and set up a man at the head thereof, as though he had the attributes of Thy person, and have thus made Thy kingdom to be of this world. In the day when Jerusalem shall come up into Thy remembrance, and the time to favour Zion hath arrived, remember the men of violence and blood (אדום), and repay them according to their deeds, O Thou to whom vengeance belongeth. *Remember them who have said, Rase it;* make it bare unto the foundation thereof. The spirit of Edom possessed the Romans, who thus, as the instruments of punishment in God's hand, wreaked their vengeance on Jerusalem. The like spirit would ever utterly destroy the hope of Israel, and hinder the accomplishment of God's Word concerning Him. It is remarkable that, according to modern discoveries, the foundations of Jerusalem have never been destroyed; they are still deeply hidden in the earth, but all thereon hath been removed, and the site laid bare, as it were, a witness to the truth of this Scripture.

8. O daughter of Babylon, who art to be destroyed; happy *shall he be,* that rewardeth thee as thou hast served us.

Edom and Babylon are evidently connected by the Holy Ghost in the spirit of prophecy. *Daughter of Babylon,* not only the mother, but the daughter, the offspring of that system which oppressed God's people

of old, and is also typical of the last form of the mystical Babylon under its last Antichristian king.

Thy judgment, O Babylon, is written in both the books of God, and great will be the rejoicing of the earth, headed up by God's ancient people, when Thou art destroyed. Heaven and earth will sing the song of Moses and the Lamb, closing with a loud and expressive Hallelujah.

Happy shall he be, that rewardeth thee as thou hast served us. Blood will be visited with blood, and oppression with oppression. He who executes the judgment of God will find a pleasure therein, as did Cyrus and the Persians when they destroyed the literal Babylon. Unknown to themselves God will put into the heart of the ten kings to fulfil His will in the destruction of the mystical; with one mind they will give their power unto Antichrist; they shall hate Babylon, and make her desolate and naked; they shall eat her flesh and burn her with fire. Alas! that they who have such strength and use it against Babylon, should turn it at the end against the Lord and His saints, and endeavour to keep Him out of the world, which He hath purchased with His own blood.

9. Happy *shall he be* that taketh and dasheth thy little ones against the stones.

Happy shall he be that taketh and dasheth thy little ones against the crag or rock (הסלע). The evil of Babylon is so mingled in the spirit and flesh of her children, that nothing but the destruction of young and old can remove her wickedness from the face of the earth. It will be utter destruction, root and branch: a time of tribulation, such as hath never before been. Christendom having become Babylon, will be seen as a field of blood. Alas! who shall live when God doeth this? Well may the Lord say: Watch and pray always, that ye may escape these things that are coming upon Babylon, and stand before the Son of Man. Blessed is he who now destroyeth the life of Babylon in her little ones, by bringing them into sudden contact with the Rock, which is Christ. No spiritual interpretation, however, will destroy the letter of Scripture; for heaven and earth may pass away, but one jot or tittle of His Word shall in no wise pass away until all be fulfilled. Let us not, therefore, partake of her sins, and we shall escape her plagues.

PSALM CXXXVIII.

THE POWER AND COMING OF OUR LORD JESUS CHRIST IN GLORIOUS MAJESTY IS NO CUNNINGLY DEVISED FABLE.

A *Psalm* of David.

Concerning the beloved Son of God.

1. I will praise thee with my whole heart: before the gods will I sing praise unto thee.

This is a remarkable prophetic Psalm, in which is set forth the glory of Christ as Son of Man in His kingdom.

I, saith the incarnate Son to the Father, *will praise thee with my whole heart*, which has ever responded to Thy will, and been devoted to Thy service. *Before the gods will I sing praise unto thee.* The blessed angels, who have ministered on My behalf, and on behalf of the heirs of salvation, shall witness the expression of My joy, when Thou hast put all things under My feet. They hearken to My voice, and worship Me, in whom they behold the express image of Thy person, and the brightness of Thy glory.

2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

I will worship towards the temple of thy holiness. The Son of Man will recognise the revealed presence and glory of the Father in that temple which shall be built, and which He will call His Father's house. He Himself will come in the glory of the Father, and His excellent glory will have a place for its manifestation, for it shall return and be seen in the holiest, as predicted by Ezekiel the prophet. I will praise thee, O Father, for Thy lovingkindness manifested in Me, not only towards My Church, but towards Israel, and towards the world at large, redeemed from the power of the enemy. Thou hast made Me the depository of Thy grace and truth, and from Me it hath flowed out unto all the creatures of Thy hand.

Thou hast magnified Thine incarnate Word above all Thy name, which, though dishonoured by men, and even by Thine own covenanted people, yet was glorified by Me upon the earth; therefore Thou hast highly exalted Me, and made Me Thy king, that Thy

will on the earth may be done, without let or hindrance from evil spirits or wicked men.

3. In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

In the days (ביום) of my flesh, *when* suffering for the sins of the world, which I came to purchase and redeem, I cried unto Thee, and *thou didst answer me* from heaven. Thou wast in Me, reconciling the world unto Thyself, not imputing unto men their trespasses. *Thou didst strengthen me* with strength in My soul. In all its sorrows Thou didst make Me know the consolations of Thy Spirit. In the wilderness Thou didst uphold Me, so that the tempter went away defeated. In the world Thou wast with Me, so that neither its frowns nor its flatteries moved Me. In all sorrows, even in the hour of Mine agony, Thou didst send Thine angel to strengthen Me, so that in death I prevailed, being strengthened with might by Thy Spirit in the inner man.

4. All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

This will be the glory which shall follow all His afflictions—His great recompense of reward. At His second Advent these words shall be fulfilled: *All the kings of the earth shall praise thee.* What a blessed scene for His risen saints to witness! Not only will the kingdoms of the earth be turned to the Lord Jesus, but all the heads of the nations will be heard giving utterance to His praise. Then will the angels behold peace upon earth. They will praise Thee *when they hear the words of thy mouth.* Thy Son shall be blessed for evermore, and no one will at any time hear Thee, but as Thou wilt reveal Thyself in Him, Thine incarnate Word.

5. Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

In that day the kings of the earth will not only walk in the ways of Jehovah, compelled by force to do so; but esteeming the service of Jesus their King to be perfect freedom, they will go on their way rejoicing; being made free by the Son, they will be free indeed. *They shall sing as they walk in the ways of Jehovah:* joy will burst forth in songs of triumph and of praise, because the glory of the Lord Jesus will be revealed, and they shall see it together with all flesh. Thus it will be shewn that His ways are equal, and that He is no respecter of persons, for God will be all in all.

6. Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Jehovah, as regards His being, is high above all, yet He has come within the region of the visible in His Son, who will surely return to reign in this world, and as Jehovah's fellow, possessing one substance with the Father, will ever be exalted (רם) over all. Time and place can neither destroy nor limit his perfect Godhead, which is the same before all time, in all time, and throughout eternity. Whether on the throne with the Father, on His own throne on the earth, or in any other place in creation, the Godhead of the Father, Son, and Holy Ghost, is equally present, upholding and sustaining all.

Though the incarnate Son will be *exalted over all* in heaven, on earth, and under the earth, *yet he has respect to the lowly*. He will raise the humble to excellent dignity in His kingdom, *but the proud one* (וגבוה), and the children of pride, *he will know afar off*, and will remove them to their place, no more to interfere with the happiness and glory of the just.

7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

He returns to consider the faithfulness of the Father towards Him at His first Advent, and His confidence in Him, which met with such great reward. *Though I shall walk in the midst of distress* (צרה), said the spirit of Christ, looking to the time of His first Advent, yet wilt Thou keep Me alive (תחיני), O My Father, and sustain Me in Thy strength. Thou wilt daily revive My fainting spirit, and so replenish it that I may have more than sufficient wherewith to overcome all Mine enemies; but especially him who perceives the flesh of man in My person eluding his temptation, and thus escaping from his right of possession. And when Mine enemies have wreaked their utmost vengeance, and cut Me off from the land of the living, Thou wilt stretch forth Thy right hand of power, and wilt save Me from corruption. Thou wilt interpose to save Me from this evil thing, and by My resurrection will declare Me Thy Son, in the glorious strength of immortality.

8. The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

The Father will perfect that which concerneth me. Although I am the Son of God, yet have I learned obedience through My distresses and afflictions. The Father who hath thus perfected Me, will perfect all who are with Me and abide in Me. He will

bring to an end (יגמר) His purpose in the Church, by filling up the number of the sons of God. He will finish the mystery of godliness, without which I cannot take the kingdom and reign. *Thy mercy, O Jehovah, endureth for ever*, and Thy longsuffering which is to us-ward, will prevail to accomplish Thy work. The gates of Hades will not shut in the souls of Thy people for ever, but they will come forth thence, and, united to their bodies, will bear witness to My deliverance having trampled down the enemy who held them captive therein.

Forsake not, O Father, *the work of thine own hands*, Thy Church; for as Thine election it is created in Me. Leave not Israel, but redeem him from the nations, for is he not beloved for his father Abraham's sake? Leave not the earth in the hands of the enemy for is it not the work of Thine own hands, and purchased with My blood? Arm Me with Thy power, and clothe Me with Thy glory, that as the Man of Thy right hand, I may take the kingdom from the usurper, and reign omnipotent as Thy Son.

PSALM CXXXIX.

THE HOLY GHOST SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE, THEREFORE THAT HOLY THING THAT SHALL BE BORN OF THEE SHALL BE CALLED THE SON OF GOD.

To the chief Musician, A Psalm of David. To Him who overcometh. A Psalm for the Beloved.

1. O Lord, thou hast searched me, and known *me*. No one so fully yielded Himself to the scrutiny of the Father as did the man Christ Jesus. He never shrank therefrom, knowing He had never failed in His obedience either in thought, in word, or in deed. *O Father, thou hast searched me* from the beginning to the end. Thou hast surveyed all the

chambers of My being, *and hast known* that I have ever walked before Thee in perfect conformity to Thy will.

2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Thou hast known (ידעת) *my downsitting*, when I have abandoned Myself to meditations on Thy purpose, but Thou hast seen nothing in the imaginations of My heart tending in any way to grieve Thy Spirit.

Thou hast known mine uprising, not as when a man rises from his bed renewed with strength, refreshed in spirit, and goes forth to do his own will; but as one fulfilling Thy business alone on the earth; and I have perfectly accomplished the same. This Thou knowest right well.

3. Thou compassest my path and my lying down, and art acquainted *with* all my ways.

My path has been the path of the just, shining more and more unto the perfect day. In My lying down I have reposed in Thee, and, therefore, when I awoke My sleep was sweet unto Me. Thou hast visited Me in the night, and hast found all within Me in perfect accordance to Thy mind, for in looking upon Me Thou hast beheld Thine own image enclosed in mortal flesh. Thou hast scattered the seeds of Thy Word within Me, and they have fallen into a goodly soil, and yielded their precious fruits to Thy hands. With all My ways, O Father, Thou hast been acquainted, for I have walked in those ways which Thou didst make known to Moses, and have thus rendered them acceptable and honourable in Thy sight.

4. For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

The word embosomed in the secret will, and brought forth by the tongue, Thou, O My Father, hast known to have been guileless before Thee, that notwithstanding the weakness of My mortal flesh, the righteousness of the law hath been fulfilled therein to every jot and tittle. Who can convince Me of sin? Since I have been accepted of Thee as Thy beloved Son, in whom Thou art well pleased, the false accusations of men move Me not.

5. Thou hast beset me behind and before, and laid thine hand upon me.

How expressive are these words of the closeness of the communion which existed between the Son of Man and His Father! How near was His presence to the Son, who clave unto Him with His whole being, and whose Spirit

was as the spirit of the living creature seen by the prophet in the visions of God, "full of eyes, behind and before." In the past He had ever been protected and succoured, and this was His assurance for His future and more important works. The Father was not only His rearward, but always moved before Him as His guide; therefore He was glad, and His spirit rejoiced within Him. *Thou hast beset me* as a place besieged, and kept Me in on every side. Thy presence has been My protection, so that the enemy could not touch Me. *Thou hast laid thine hand upon me*, O My God, and by the power of Thy finger I have been able to do Thy works in the midst of men.

6. *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

These words shew how truly He was made man, and that He ever abides within the limits of humanity. The finite never can embrace the infinite, therefore the Son of God being made Man, has the finite mind proper to this His creature existence: He could truly exclaim before the Father, *such* infinite *knowledge is too wonderful for me*, a mortal man. Moreover, *it is high*, I am not able to reach unto it, being bound within the confines of the mind of man, which can neither be mingled nor absorbed in the Godhead.

7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

It was the person of the Son of God that was made man, and therefore He was ever conscious of the presence of His Father, and of the Holy Ghost, by whose power and overshadowing He had been generated man of the substance of His mother (Luke i. 35). He derived nothing from her personally, but manhood from the substance of her flesh. Conscious, as a man, of the omnipresence of the Spirit, who also derives His subsistence from the Father, He exclaimed, in all piety: *Whither shall I go from thy spirit?* And equally conscious of the omnipresence of His Father. He added: *Whither shall I flee from thy presence?* The Man Christ Jesus was ever one with God, and God was one with Him.

8. If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

If I ascend into the heavens (שמים), *there thou art*, filling all, sustaining all, and praised of all. *If I make my bed* in Hades (שאול, Sheol, the lower world, which He did for a time), *behold thou art there* as the omnipresent Deity.

9. *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

I will take (אשא) *the wings of the morning*, and compass the earth in My flight, *and even dwell in the utmost parts of the sea*, but I cannot escape from Thy presence, O Thou who fillest heaven and earth.

10. Even there shall thy hand lead me, and thy right hand shall hold me.

Even therein shall the hand of Thy power lead Me to produce mighty changes, and Thy right hand of strength will uphold me to establish My dominions unto the ends of the earth.

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.

And I said (ואמר), conscious as a man of the covering of the mantle of night, *surely the darkness shall cover me*, whereas in the darkness the light of Thy presence shone in upon My soul. Because of Thine illumination the night was light unto Me.

12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike *to thee*.

The presence of God regards not those changes which affect the spirit of man. The darkness hideth man from man, but not God from him, and of this the Son of Man was fully conscious, for He told Nicodemus, when sitting with him at night in the house, that He was in heaven. The darkness and the light are both alike to God, and so were they to Him who came forth from God, and who rejoiced in the apprehension of Him who is light. The dark sayings of God, His mysteries, and types hidden in the night of former ages, were revealed before Jesus as in the light of day. How perfectly will they be fulfilled in the kingdom of God!

13. For thou hast possessed my reins: thou hast covered me in my mother's womb.

For thou, O Father, *hast possessed my reins;* My inner substance and internal organization have been formed for Thy praise and continual abode (*see* Psalm xvi.), all My counsel has been from Thee, by whom My resolutions have been formed.

Thou hast covered me in my mother's womb. Herein He witnesses to the mystery of His incarnation by the power of the Father, and to His being covered or overshadowed by the Holy Ghost in the womb of His mother. Great is the mystery of the incarnation of the Son of God. He ever looked to this event as the ground of His assurance on man's behalf, and as the means by which ultimately the whole creation should be renewed before God.

14. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

I will praise thee, O My Father, for this Mine incarnation. I will give Thee thanks continually for the means of men's deliverance. I will exalt Thee because I have been fearfully and wonderfully made. Fearfully as regards its effects upon the wicked one, and wonderfully as regards its future results in the deliverance of the creation of God, by which, as the Virgin's Son, I shall be made known as the Wonderful One to all Thy creatures. Marvellous are Thy works, O Father, and such they will continue until Thou hast accomplished Thy purpose in Me; and though men forget these things, yet My soul remembereth Thy exceeding great work in generating Me flesh, that in due time I might draw all men unto Me from the grave by Thy power, as Thy creative, incarnate, and redeeming Word.

15. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

My bone (עצמי), *the strength of my substance, was not concealed from thee*, for Thou wast present in its formation when by the Holy Ghost I was generated flesh. I did not abhor the virgin's womb in consenting to be made man; for hadst Thou made Me, as Adam, a perfect man from the earth, all his race must have been destroyed to form of Me a new generation of men; and where then would have been My victory in the redemption of flesh from the grasp of the enemy? Thou didst greater work in My soul when I went to the lower parts of the earth, as also in the union of My soul and body, when Thou didst raise Me from the dead in incorruption, to become the head of a new creation.

16. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

Thine eyes did see my unformed (גלמי) *substance in the Virgin*. It recognised Thy presence, and was formed into a body without original sin. I was perfected through suffering, and by resurrection was changed from a natural body to a spiritual one, when Thy perfect work was exhibited in Me in divine power. In Thy book were written all those whom Thou wouldst take from the children of men, and form into the substance of My mystical body.

And also the days in which Thou wouldst gather the various members and portions of the same, and fashion them for their several places, were known unto Thee, O Thou in whose hands are

the times and the seasons for fulfilling Thy works. Each generation since the death, resurrection, and ascension of the Son of Man, and the giving of the Holy Ghost, has furnished its number, and the last gathered will fill up the sum. Then the mystery of godliness will be finished.

All this was known to the Father, and purposed according to the determinate counsel of His will, when as yet there were none of the members of the mystical body of Christ in existence. To understand this we must remember that as Eve was created in Adam, so was the Church in Christ. The Church was elect in Him before the foundation of the world. It was no afterthought of God. The day of Pentecost began to develop this hidden mystery, and in the day that the voice of the seventh angel shall begin to sound it will be perfected. For at the sounding of the last trumpet the dead will be raised incorruptible, and those who love His appearing, and who look for it, will be changed (Rev. x. 7; 1 Cor. xv. 52).

17. How precious also are thy thoughts unto me, O God! how great is the sum of them!

Thus spoke the incarnate Son, expressing His continual communion with the Father. The Spirit was given to Him without measure, and through His inspiration most precious thoughts were communicated for His solace and comfort. How thankfully He expresses His consciousness of the multitude of His Father's revelations in these words: *How great is their sum, O God.*

18. *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

They were countless by any effort of human calculation. If the particles of the sands of the sea can be numbered, or even measured, then can Thy thoughts of goodness be numbered, O God. Though the finite and the infinite met in Him, yet the former could not encompass the latter. *When I awake* from the dead, *I am still* (ועודי עמך) *with thee.* Thus He continued to shew that as the course of human life did not separate Him from communion with His Father, so neither did the power of death. His spirit sustained Him in that communion during the interval between His death and resurrection; and when He awoke to a blessed resurrection He found Himself still abiding therein. He said, I am still with Thee, not merely as a spirit, but as a perfect man, rejoicing in Thee with all My bodily senses. In all the unclouded faculties of His soul, and in all the

aspirations of His glorious and God-like spirit, He communed with the living God and rejoiced in Him. Manhood was thus taken up into God in a way it had never been before.

19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

His resurrection was the assurance to the wicked high priest and elders who had shed His innocent blood, that if they repented not of their deeds, God would slay them with the sword of the Romans, whom He had armed to this end. Also that violent men should depart from His presence manifested in His Church. But this prophecy evidently includes all evildoers, the wicked one, the son of perdition and his violent men, who, at the resurrection of the saints of God, will be destroyed and removed for ever from the presence of the Lord Jesus Christ, and from the earth which He will redeem from the hand of His great enemy and his followers.

20. For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

Thine enemies speak against thee wickedly. They will speak of Thee not as Thou art, according to the revelation of Thy will, but with a device (למזמה) of their own; they will seek to prevail against Thee in an Antichristian spirit, and their aim will be to lift up the lying vanity of the man of sin, as their king and their god, into the throne of Thy kingdom.

21. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

The time for the execution of vengeance is not own. That day is in the heart of Him to whom alone it belongs, for God giveth not this power to mortal man. Even from the Son was it taken away whilst He was in mortality. In immortality all judgment, both in heaven and in earth, was restored to Him again, that hereafter, as Son of man, He might have dominion over God's works. At the second Advent He will say: *Do not I hate them*, O Father, *that hate thee? and am I not grieved with them that rise up against thee?*

22. I hate them with perfect hatred: I count them mine enemies.

The time of the end will bring into full manifestation the enmity of the carnal mind against God, and against the Lord and His Christ. The insurrection of the workers of iniquity will be fearful, and so grievous to the Spirit that He will no longer strive with men. In the gathering out of His people to Himself He will leave the earth empty of all good; He will say to Antichrist and his armies, inspired by the false prophet, and gathered together to make war against Him and His anointed:

I hate them with the perfection (תכלית) *of hatred: I count them mine enemies.* In the pouring out of the vials of His wrath there will be a manifestation of this perfect hatred, for in them, as it is written, is filled up the wrath of God.

23. Search me, O God, and know my heart: try me, and know my thoughts:

The incarnate Son stands before His Father's judgment-seat, and invites His scrutiny as the Righteous Judge of all. *Search me, O God, and know* how I have served Thee with a perfect heart; and now at the end shew Thyself strong in My behalf. *Try me, and know my thoughts*, that they are for good, and for the glory of Thy name, but these Mine enemies are set upon evil.

24. And see if *there be any* wicked way in me, and lead me in the way everlasting.

Fully conscious of His own perfect submission to His Father's will, He will exclaim: *See if there be any way of grieving* (עצב) *thee in me, and lead me* forth at the head of the armies of heaven *in the way of everlasting life*, that it may be established before Thee on the earth, for all flesh to walk in uprightness, and to hallow Thy name thereon.

PSALM CXL.

"THEIR WORM SHALL NOT DIE, NEITHER SHALL THEIR FIRE BE QUENCHED."

To the chief Musician, A Psalm of David.

To Him who is Supreme.
A Psalm concerning the Beloved.

1. Deliver me, O LORD, from the evil man: preserve me from the violent man;

Deliver me, O Jehovah, from the evil of Adam (רע מאדם), the imaginations of whose heart are only evil continually. Preserve Me from the man of violence, who hath builded his house by the blood of many nations (Hab. ii. 8), and will thereby set himself on high (Hab. ii. 9). This was the cry of Jesus in the day of His flesh; this has been the cry of

His people in every age of oppression, and it will especially be that of His elect under the dominion of Antichrist, when the disobedient Adam will have filled up the cup of iniquity, and the man of violence will trample down the heritage of God.

2. Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.

They devise evils, for their heart is set upon mischief; they are continually gathering together for war, and collecting the spoil of nations, for the support of their pride.

3. They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

This implies the virulence of the words of the wicked, which will burn with indignation as the darts of the serpent. The wrath of an adder is under their lips. Antichrist and the false prophet will infuse into men the very poison of the second death.

Selah. Note this prophecy; it will be fulfilled at the time of the end, when the abyss is opened by the false prophet as the fallen star, that the king of pride may ascend thence to his work among men.

4. Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

Keep me, O Jehovah, from the hands of the wicked one (רשע); the last head of wickedness who will work evil with all his heart, and all his power. *Preserve me from the violent man*, who will confederate against Me and Mine, to overthrow Me in My goings, that I may have no standing witness. They purpose to tread down that land which Thou hast promised in Thine own good time to make beautiful and glorious under the soles of My feet.

5. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

Great will be the abounding of iniquity in the last days; many yielding to the deceivableness of unrighteousness, will call the proud happy. They will hide a snare to entrap, if it were possible, the very elect, and by their cords they will seek to enclose the simple, and such as suffer themselves to be blinded by unbelief. They will take the wayside hearers, who understand not the Word of the kingdom, and look not for the appearing of the Son of Man. The proud who will arise as false Christs and false prophets, will set snares to take Christ in His people; but He will pray that their faith may not fail in the hour and power of darkness, and through this His intercession

they will escape the snares of the fowlers, even as He escaped in the days of His flesh.

6. I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

Turning away from the evil of the violent and the proud ones of the earth, He looked to His Father, who had promised to put all His enemies under His feet. *I said unto Jehovah, Thou art my God,* My strength in the time of apparent weakness, when the power of men and devils conjoined seemed ready to prevail, and contradict Thy word. Hear the voice of My supplication, O Thou Father, who hast promised that if I ask Thee to give Me the nations for Mine inheritance, and the uttermost parts of the earth for My possession, Thou wilt grant My request.

7. O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

This prophecy will be fulfilled in that day when Antichrist will gather the kings of the whole world, and their devil-possessed armies, to the battle of the great day of God Almighty (Rev. xvi. 14; Joel iii. 2). Jesus, conscious that Jehovah is Adonai, and that He will reveal Himself in Him, *the strength of his salvation*, not merely in mortality, but in immortality, He will say to the Father: *Thou hast covered my head in the day of battle,* or armour (נשק), for then He will take to Himself the whole armour of God, as Joshua the man of war, when the words of Isaiah the prophet will be fulfilled. "His arm will bring salvation unto him, and his righteousness will sustain him," for He will put on righteousness as a breastplate, that therein He may judge and make war. He will put the helmet of salvation on His head, and array Himself in the garments of vengeance; He will clothe Himself with zeal as a cloak, and will thus drive from His inheritance the spoilers and the destroyers thereof (Isaiah lix. 17).

8. Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.

The prayer of Jesus will prevail with the Father against that wicked one (רשע), the son of perdition, whose desires will never be granted, though for a time he may seem to flourish. *Further not his wicked device,* to set up himself as Thy Christ in My stead. Let him be destroyed by the brightness of My coming, and let those be exalted (ירומו) for whom Thou hast prepared the kingdom from the foundation of the world.

Selah. This is written, that whoso readeth may understand, and

may escape from the snare of the wicked one, who cometh up with all the deceivableness of unrighteousness.

9. *As for* the head of those that compass me about, let the mischief of their own lips cover them.

As for Rosh, the head (ראש) of those northern nations, who with Mesech and Tubal will compass Me about in the holy city, let the mischief or grievousness (עמל) of their own lips cover them. Their chief will say, I will go up to the land of unwalled villages, wherein the ancient people of God will be newly gathered. I will go to them that are at rest, that dwell safely in villages without walls, which have neither bars nor gates, to take a spoil and a prey, to turn mine hand upon the ancient desolate places that are now inhabited; I will invade the people of the God of Abraham, who are gathered out of all nations with much cattle and goods, and who dwell again in their own land.

Thus the mischief of their own lips will eventually cover them with destruction from the presence of the Lord (Ezekiel xxxviii. 2, and 10 to the end).

10. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

Burning coals shall fall upon them. The Lord will rain upon this confederacy of the northern nations an overflowing rain, fire, and brimstone, and great hailstones, as in the day of Joshua. They will be cast into the fire of the wrath of God, and will also be buried in deep pits, there to abide until they will rise no more to fight against the Lord and His people, but will come forth to be cast into the second death (Ezekiel xxxviii. and xxxix.).

11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

When the wicked ones are cut off, *the evil speaker will not be established on the earth*. As for the man of violence, evil shall hunt him to overthrow him in the time of righteousness and peace. All evil speaking and violence will be removed from Christ's kingdom on the earth, to which this prophecy directs our attention.

12. I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

There is One who is persuaded of the truth of His Father's promise, and who in patient confidence waits upon Him for its fulfilment, knowing that He will maintain the cause of His Poor One (עני), the interest of Him who for our sakes became poor, and was afflicted with all our afflictions, that all who believe and suffer for His name may be

enriched in His kingdom; for He will also maintain and enforce the judgment of the needy (אביונים); those who when exposed to the violence of the enemy have committed their judgment unto Him who judgeth righteously.

13. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Surely, saith the Lord Jesus, *the righteous shall give thanks unto thy name* in Thine everlasting kingdom: and *the upright shall* arise from the dead to *dwell in thy presence;* and thus will they ever be with the Lord; for to them who walk uprightly, He will give to sit with Him upon His throne, even as He overcame, and is set down upon His Father's throne (Rev. iii. 21).

PSALM CXLI.

"THE AXE IS LAID UNTO THE ROOT OF THE TREES."

A Psalm of David.

A Psalm of the Beloved.

1. LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

There is but one who, as the Mediator, prevails with God. Jesus appeals to the Father by calling upon His name, knowing that He heareth Him always, and in His sorrow and anguish He prays Him to make haste in His behalf, to listen to His voice as the voice of a perfectly righteous Man. In calling upon Him He felt that His Father's ears were ever open to His prayers.

2. Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

He looked to the time when He should eventually pass into the heavens, having offered Himself as an acceptable sacrifice for the sin of the world. He desired that during the interval between His ascension and coming again, He might stand as High Priest before the Father, and *His prayer be set forth before Him as the incense* which Aaron offered in the holiest. In other words, He prays that the supplications, prayers, intercessions, and thanksgivings of all saints might ascend through Him unto the Father of mercies.

And let the lifting up of my hands be as the evening sacrifice, which closes the work of the day of grace, when He will lift up His hands and swear that the time of Israel's reprobation shall be no longer, and that the mystery of godliness shall be finished. The last saint will be gathered, and the last prayer offered, which will not only accomplish the number of the elect, but will fill up the censer of the Lord. At the time of the evening sacrifice, the prayers of all saints will end, having been offered by Jesus for the last time, and accepted by God the Father.

3. Set a watch, O LORD, before my mouth; keep the door of my lips.

He prayed the Father *to set a watch before his mouth*, and He was answered, for He was enabled to speak in perfect wisdom unto those who tempted Him, and sought to entangle Him in His talk. *Keep thou the door of my lips;* and the Father did so keep them that He never offended in mind, and thereby proved Himself to be the perfect Man.

4. Incline not my heart to *any* evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties.

This was the prayer of Jesus as the righteous Man, that He might uphold the honour of the Father, and be kept in the way of righteousness.

Incline not my heart to any matter of evil. Let not the tempter prevail; and the prayer was answered, for Satan found in that Man no response to any of his suggestions, but a hearty abhorrence of evil when presented to His sight. There being in Him no thought, or even meditation of evil, He could have no communion with men that wrought deeds of wickedness. His soul came not near them, and refused to join itself unto them, though they were esteemed honourable and righteous among men. *Let me not eat of their dainties.* Like Daniel, yea, more righteous than he, He would not feed upon those things which were dainties to them, the traditions, conceits, and devices of men, so far did His righteousness exceed all they thought or practised even in their best estate.

5. Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

Let the righteous one (צדיק) *smite me;* and He was smitten of His Father, and sorely afflicted. That smiting or chastisement was a kindness and mercy (חסד) to mankind; for the "chastisement of our peace was upon him; and with his stripes we are healed." He has paid the penalty of our sins, and He brought to light life and immortality in flesh,

that man partaking of His death and resurrection might live in His sight. This smiting of the Son by the Father was an excellent oil, or the oil of the head (שמן ראש), for it was by the Holy Ghost (symbolized by the oil) that He endured this smiting, and thereby prepared the way for the descent hereafter of the unction of the Holy One. This smiting, He said, *shall not break my head*, or rather My head shall not refuse (אל־יני) the oil, for by it I shall bring salvation unto men.

My prayer shall even *be* that Israel may be saved *out of all their calamities;* therefore in the midst of their smiting He said, "Father, forgive them; for they know not what they do." He bowed His head on the cross, and His spirit passed away from His body in the act of intercession for His enemies.

6. When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

Their judges have been stumbled by means of the rock, which is Christ (נשמטו בידי־סלע שפטיהם). Here we perceive that the royal prophet has written a mystery concerning the Christ of God. In the days of the first Advent of Jesus, the rulers (being the representatives of an evil and adulterous generation) sought of Him a sign from heaven. Being unable to receive Him as their Messiah, in the weakness of mortality they said, He must come to us like Moses with the wonders of Sinai, or we will not receive Him as the prophet and deliverer of Israel. They stumbled at Christ crucified. This, as St. Peter shews, was their stone of stumbling and rock of offence: they being disobedient, rejected the Word of the Gospel of Jesus Christ (1 Peter ii. 8). He, however, who has been set for the falling away of rulers and people in Israel, will also be the means of their rising again into their place of honour and authority (Luke ii. 34). The judges of Israel will be restored to their people as at the beginning. They shall hear His gracious words, which will be pleasant unto them, and when beholding Him whom they have pierced, they will say, "Blessed is he that cometh in the name of the Lord" to save us (Matt. xxiii. 39).

7. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

This has been the bitter experience of the tribes of Israel among the nations. John the Baptist, the greatest and last of their prophets, told those who dwelt in the land in the days of his ministry, that they were like trees against which the Roman axe was laid, soon to

come under the hand of judgment, to be cut down, and split asunder, as when the woodman cutteth and splitteth wood upon the earth. Under this figure the judgment of God upon His ancient people is set forth from the time of their captivity unto the end. *Their bones have been scattered* at the mouth of Sheol, or Hades (לפי שאול), as pieces of wood are cut down at the mouth of the waters, that they may be floated away from their place. And now the cry is, "Son of man, can these bones live?" (Ezekiel xxxvii. 3).

8. But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

Jesus still looks to the Father who hath hidden His face from the house of Jacob, and still trusts in Him for the salvation of Israel. He addresses Him as Jehovah Adonai, and confides in Him, that when the fulness of the Gentiles shall be brought in, He will save the whole of the tribes of Israel. He trusts in Him that He will not make bare His (תער) soul in depriving Him of those with whom, as King of Israel, He would clothe Himself as with the garments of beauty and glory (Isaiah xlix. 18).

9. Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

Jesus beholds, as in the days of His flesh, the confederacies of the wicked to take the unwary, their means of destruction to destroy if possible His people from the earth. He sees the conjunction of evil spirits and wicked men to frustrate, as they think, the purpose of God, likewise He knows the many snares by which the enemy would take captive unguarded souls. Keep Me from the trap which they have laid for Me. This trap was usually laid to catch the feet, and this shews the nature of that evil by which the enemy will seek to take the last members of the body of Christ, as well as the remnant of Israel. *Preserve me from the* snares or *gins of the doers of iniquity.* And what are these snares? Pride is the snare of the devil, and in this snare he will take Antichrist, and all the children of pride over whom he will reign. Then will be fulfilled the words of the prophet—men know not their time, nor God's time of judgment: "as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them" (Eccles. ix. 12). Antichrist will be the trap, and the false prophet the snare, and woe be to those who are taken by them. However, as the Father kept Jesus when He offered this prayer, so will He keep those who

follow His example, and use these His words in the same spirit of faith.

10. Let the wicked fall into their own nets, whilst that I withal escape.

The righteous will see the end of the wicked and of all their devices, for the ungodly *will fall into their own nets*. Those nets which they have woven for others, in them they will be taken by the Father, whilst, saith Jesus, the men of faith shall escape all hurt and damage. Nothing that the sons of men do can hinder His work. He escaped from the earth after all His sufferings, before tribulation came on the devoted city. Even so will He remove those who through watchfulness and prayerfulness seek to escape the judgments of God in the last days. He will gather them to Himself as He hath predicted in His holy Gospel (Luke xvii. 37).

PSALM CXLII.

"HE WAS DELIVERED FOR OUR OFFENCES AND RAISED AGAIN FOR OUR JUSTIFICATION."

Maschil of David; A Prayer when he was in the cave.

For giving instruction concerning the Beloved. A prayer of the Son, when He was hid in the place of concealment in the earth.

1. I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

This is another prophecy, in which Jesus Christ is evidently set before us as one suffering great sorrow and affliction, as the substitute for sinful man. He begins to taste the bitterness of death, and in His exceeding great trouble and anxiety appeals to the Father, knowing that He will respect His supplication, and listen to His voice. He clings unto Him as Jehovah, the Eternal and Unchangeable One, until the work of expiation is accomplished.

2. I poured out my complaint before him; I shewed before him my trouble.

His complaint, or meditation (שיחו), was poured out before His Father; for, as a true and godly man, He felt acutely all that was said and done against

Him; and in distress of mind, and in great heaviness of spirit, He appeals to His Father, and earnestly pleads for His interposition, bringing all His troubles before Him in His prayers and supplications.

3. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

When his spirit was overwhelmed by the darkness which arose from the earth, through its sin, and His natural vision was clouded, He still cast Himself upon His Father, in full assurance that He knew the path of humiliation in which it was ordained that He should walk.

They set a trap, or snare, to entangle Him, and cause Him to stumble, in bringing the words of Scripture against Him concerning the power and glory of His second Advent. They sought to take him in the trap of their own traditions.

4. I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.

"All forsook him and fled." No man stood by Him. At His right hand He looked for help, and saw none approaching to encourage Him, even with a smile or good word. Those who were at the right hand of power counselled His destruction, and persuaded all under their authority to cry aloud for His crucifixion, More violent than the Gentiles in their hatred, they cried out that He might suffer the ignominious death of a malefactor. O the blackness of the human heart in its fierce enmity towards God manifest in the flesh! In His misery all human refuge failed Him. None sought to deliver His soul; yet He was not alone, because the Father was with Him.

5. I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

Therefore He said: *I have cried* (זעקתי) *unto thee.* O Father, for in the midst of all My miseries and afflictions, heart-rending sorrow and agony, *Thou art my refuge, my portion in the land of the living.* Being of one substance with Thee, Thou canst not fail Me. Eternal life must triumph over death, and bring Me up again to the land of the living. In that land He appeared the firstborn of the sons of men, and therefore is He designated "the Faithful Witness, the first-begotten from the dead, and the Prince of the kings of the earth."

6. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Give attention to my outcry of agony; *for I am brought very low*, under the power of the enemy, and the malice of wicked men. Every evil spirit is gathered against Me. The whole nation has condemned Me, and called in the arm of the Roman, to execute their wicked judgment upon Me.

Deliver me from those who pursue (מרדפי) *me* to the utmost extent of their malice, and are ready to kill the body; *for*, in My defenceless humanity, *they are stronger than I*. In My humiliation My judgment is taken away, therefore have My persecutors been permitted to wreak their vengeance upon Me.

7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Bring my soul out of the prison-house of Hades, to which in spirit Thou hast sent Me to preach to those who are imprisoned therein (1 Peter iv. 19); to commune with the spirits of the just, that they might see in My descent to them the confirmation of their faith. Raise Me from the dead by Thy mighty power, that I may give thanks to Thy holy name, for the perfecting of the work of man's redemption, not only in His soul but in His body, which I have assumed to this end. By My resurrection I will magnify and praise Thy name, that men may know that I have not only been delivered from a shameful death for their sins, but have been raised again for their justification (Rom. iv. 25). Thus shall the righteous, who are found abiding in Me at My appearing, and manifesting the righteousness which is of God by faith (Phil. iii. 9), attain unto the resurrection from the dead (Luke xx. 35), and compass Me about in the glory of the regeneration, as the rainbow about My throne. In that day *thou wilt deal bountifully with me*, and give My saints to Me as My exceeding great reward—those whom I have purchased with the best drops of My blood, and have won to Myself from creation, as a man wins a bride unto himself by the pleadings and ministry of his love.

PSALM CXLIII.

"FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD."

A Psalm of David.

A Psalm of the Beloved.

1. Hear my prayer, O LORD, give ear to my supplications; in thy faithfulness answer me, *and* in thy righteousness.

O Thou who hast sent Me into the world, in the likeness of men, as the true and efficient sin-offering for his guilt; *O Jehovah, hear my prayer, give ear to my supplications*, which are mediatorial in Thy sight, and by which Thou wilt mitigate the sorrows of men, and in due time remove all affliction from the earth. *In thy faithfulness answer me.* Thou canst not refuse Me, who in Mine own person have fulfilled all Thy purpose in the creation and redemption of men. Faithful art Thou who hast promised to deliver man if he will hearken to Thy voice, and do those things which are commanded in Thy Gospel. Therefore in Thy faithfulness answer Me, O Father, for I have done that which is right in Thy sight. The glory that is in Thee hath been made manifest in Thine incarnate Son.

2. And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

And enter not into judgment with thy servant, who hath faithfully served Thee unto death, for Thou seest there is no cause of judgment against Me, Thy righteous Son. But because I have placed Myself in the sinner's stead, and consented to clothe Myself with his mortal clothing, Thou visitest Me on behalf of all flesh, which cannot justify itself before Thee. The life and substance of Adam are condemned. No one living in flesh and blood can enter the kingdom of heaven, therefore must I pass through death, and in passing through it undergo such a change by My resurrection as to bring out a new creation, fitted to enter the presence of Thy glory, and to become the Head of a new race of men, who shall live in Thy sight, in the power of an endless life.

3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

For Satan, the enemy of men, hath pursued My soul, knowing that if He can prevail against Me enclosed in mortality, he will secure to himself dominion over man and over his inheritance. He has crushed Me (דכא) to the earth by his power, but he hath not prevailed against Me. Finding Me as a pilgrim and sojourner in his usurped dominion, arrayed in the garment of man's transgression, *he hath made me to dwell in dark places* (במחשכים), *even as among the dead of old*, who from the beginning have not comprehended Thy light. I have dwelt among those who have turned Thy light into darkness, for they were dead in trespasses and sins.

4. Therefore is my spirit overwhelmed within me; my heart within me is desolate.

In passing through the dark places of the earth, the habitations of sinful men, *his spirit was overwhelmed within him.* When beholding how all had forgotten God, and had turned like sheep every one to his own way, grief made His heart desolate. Because of the sins of men He suffered the extremity of God's curse, that that curse might be removed from men, and its effects from the face of the earth.

5. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

Three things comforted and strengthened Him in all His work and labour of love; first, His remembrance of the days of old, when God created man in His image and likeness, which image He came to restore to more than its pristine beauty and excellency. Secondly, He meditated on all the deeds of His Father, from the time that He wrought mightily to separate Israel as a nation to Himself, in order to set him for a blessing in the earth; and thirdly, He mused on the Father's work of power in His incarnation, by which man would be restored; and again He thought upon the complement to His work in the Church, through which Israel would be saved, the nations blessed; and the kingdoms of this world become His kingdoms, even the kingdoms of our Lord Jesus Christ, and of His anointed body, the Church of the living God.

6. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

These words indicate the earnestness of His prayer to the Father for immediate succour; His whole man was drawn upward while wrestling in prayer with His God, that He might prevail with

Him for man. His soul through the weakness and poverty of mortality cried out for the refreshing Spirit of God, even as the dry earth for the waters of heaven. Thus spake the Man who sat down wearied by the way at Jacob's well, and desired drink of a woman of Samaria, and who in the exhaustion of death exclaimed, "I thirst."

Selah. Note this, O reader; wonder and adore; and when wearied of thy journey through life, look unto Him who endured all this that thou mightest receive the water of life, and become one with Him in the kingdom of the blessed.

7. Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Closer and closer the enemy pressed upon Him, but the greater the agony the more earnest was His prayer. *Hear me speedily, O Father, though my spirit faileth* Me; yet do I commit Myself to Thy keeping as unto a faithful Creator. *Hide not thy face;* withdraw the cloud of darkness that has come up between Me and Thee, *lest I be like those who* for their sins *go down into the pit.* Though Thou hast numbered Me with the transgressors on the earth, and though in My death I suffer the penalty due for the sins of men, let Me not be like them, I entreat Thee, when I descend to the lower parts of the earth. Let me descend as a victor in Thy Spirit, than as one conquered by the enemy.

8. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Cause Me to return from Hades and the grave. *Let me hear* the voice of *thy lovingkindness in the morning* of the resurrection. Because, during the days of My flesh I confided in Thee, and My Spirit in Hades trusted in Thee, *cause me to know the way in which I shall walk.* Shew Me the path of life by which, through resurrection, I shall return to the earth. *To thee I have lifted up* (נשאתי) *my soul;* in Thee, O Father, have I put My trust; therefore, glorify Thou Me, that Thy Son also may glorify Thee in Thy heavenly kingdom.

9. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Deliver me, O Lord, from mine enemies, the devil, the world, and the flesh; from the devil who found nothing in Me; from the wicked world which My faith has overcome; from the flesh in which I have condemned sin. *I flee unto thee to hide me* for a season from the earth. Holy

Father, I come unto Thee, when Thou shalt have raised Me from the dead in a body capable of passing from the earth to the heavens, that I may fulfil Thy work therein, as the Mediator between God and man.

10. Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

Teach me to do thy pleasure (רצונך) as Thy High Priest. Let Thy revelation come unto Me for the sake of My body, the Church, which Thou wilt give Me out of the nations; for Thou art My God, from whom, as Thine only begotten Son, I have derived My substance. I in Thee, and Thou in Me.

Thy spirit is good; and by it *thou wilt lead me into the land* (בארץ) *of uprightness.* Hear My prayer, O My Father, for this promised land which I have purchased by My blood, that the Holy Ghost, as the earnest of the inheritance, may be bestowed upon all who believe, and may finally change the vile body of My people, and fashion it like unto My own glorious body.

11. Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

O Thou, who art the living God, for Thy name's sake, *quicken me* with Thy Spirit, that as man I may ever stand before Thee. *For thy righteousness' sake* regard Thy Son, and *bring my soul out of that distress* into which I have been brought for the sins of the world. Bring Me, as Son of Man, out of all trouble and distress, to peace and rest in Thee.

12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

Thus saith the Holy Ghost as the Spirit of Christ, closing this prophecy with the announcement of judgment that should first come upon the Jew, and afterwards upon the Gentile by the wrath of the Lamb. And in Thy mercy Thou wilt cut off Mine enemies, as Thou didst of old, that they may no more defile Thine inheritance, nor seize upon it as their own.

And of Thy mercy Thou wilt destroy (והאבדת) all the oppressors of My soul, all who grieve and vex My holy Spirit; *for I am thy servant* in all things, O My Father; and as I receive strength from Thee, so will I fulfil Thy will in the establishment of Thy kingdom, and in delivering that kingdom from all enemies and oppressors, that they may no more hurt nor destroy in the midst of Thy redeemed creation.

PSALM CXLIV.

ISRAEL AND JUDAH SHALL BECOME ONE NATION IN MY HAND, AND SHALL DWELL IN THE LAND THAT I HAVE GIVEN THEM.

A Psalm of David.

A Psalm of the Beloved.

1. Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

Blessed be Jehovah, my rock (צורי). Thus speaks the Lord, looking forward to that day when He will come forth in righteousness to judge and to make war. Blessed be the Father, My strength, who having established Me as His Christ, will enable Me to take My great power and reign, *He is teaching* (המלמד) *my hands to war.* He is preparing them to encounter the nations who will rise up against Me, *and my fingers to fight* in the battle of the great day of God Almighty, which will finally decide the doom of the wicked.

2. My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

This prophecy opens in a similar manner to that recorded at the beginning of Psalm xviii. The Son addresses the Father as *his goodness*, of which He is the depository; *his fortress*, impregnable against all the attacks of His enemies; *his high place*, from which He can overlook all, to protect Himself from the machinations of evil men; *his deliverer*, therefore no weapon formed against Him, or against those who abide in Him, can prosper. As the Father delivered Him from the grave, so will He deliver those who trust in Him. Who can prevail against Him? They who think to do so, imagine a vanity. In the Father He has trusted, who will send Him forth with power and great glory to effect the deliverance of the earth from the oppression of the usurper.

The Father will subdue His nation (עמי) under Him in a more perfect way than was ever accomplished under David or Solomon. When Jehovah has gathered His faithful ones to Himself, He will subdue His ancient people, in order that they may follow on to subdue other nations to the Lord, that all may acknowledge His lordship, and the lordship of His Christ. Thus will the Father bring down all under the feet of His Son.

3. LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

O Jehovah, what is man (אדם Adam), that Thou hast known him in the person of Thy Son, who has taken up his nature so as to appear before Thee as his representative? *or*, what is *the son of man* (בן־אנוש Ben Enosh), *that thou hast thought of him* in His afflictions, His agonies, and death, and raised Him above every name, and hast determined to send Him again into the earth, to take possession of His kingdom, and to sit on the throne of His glory (Matt. xxv. 31; Psalm viii.)? Thou canst not forget Him whose work is ever before Thee, and His reward with Thee. Thou makest great account of Him.

4. Man is like to vanity: his days *are* as a shadow that passeth away.

Man (אדם Adam) in his natural state *is like vanity*, being mortal and corruptible: *his days are as a shadow that passeth away.* Why, therefore, does he think and act without Thee, as though he were the master of the present, and the lord of the future? (James iv. 13 to end.)

5. Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

This is the hope, and it will be the means of effecting deliverance. Come, Lord Jesus; come quickly! *Bow thy heavens, and come down* with all Thy saints; take Thy great power and reign. *Touch the mountains, and they shall smoke* with the fire of Thy wrath. Throw down the kingdoms, whose strength is in Antichrist, and make them burn with the wrath of Thine indignation.

6. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

O Thou, whose Advent will be as the lightning shining from one part of heaven even unto the other, come forth and scatter all the power of the enemy! *Shoot out thine arrows* of destruction, and slay those who rise up in enmity against Thee. Let Thine artillery be more fearful than that of the earth, and Thine instruments of death more terrible than those which they have invented to destroy all flesh.

7. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Send, O Father, Thy power from above in the person of Thy Son. Thou art in Him, and He in Thee, therefore let Him stretch forth Thy hands (ידיך) for salvation. May they be lifted up to declare that the end of all things is at hand, and that the time of Thy kingdom has come. *Rid me, and deliver me* (will He, as Israel say) from the power of the nations, which, like waters, will seek to overflow the land, and to sweep away Thy people newly restored unto

Thee. He will come down and fight for His land, and will deliver Israel from the sons of the stranger (בני נכר), even from Antichrist, whose children they will be; for him, who himself is estranged from God, and from His Christ, will they designate as their Father on earth.

8. Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

Whose mouth, that is, the false prophet, will speak great things and blasphemy against the Lord Jesus, leading men on to eternal vanity and vexation of spirit. Though he claim to be inspired from on high, yet he will hide himself for shame, and will be cast into the pit of destruction. *Their right hand is a right hand of falsehood;* even the wicked one, the man of sin, whom Satan will possess with pride and self-sufficiency, and who as Antichrist will walk after his own will, until the words of God are fulfilled, when he will be proved to be of his father, the devil, who was a liar and murderer from the beginning. He will begin with a lie, and end in violence, and by violence will he be removed.

9. I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

In that day will Christ say: *I will sing a new song unto thee, O God.* The Church will join Him therein in the heavenlies; and Jerusalem on earth, in response to its chorus, will say: Amen, Hallelujah! Jesus the Son of God reigneth! He will sing a new song in the new dispensation. His coming will be with all saints, to fulfil His Father's will, in the inauguration of a new and eternal age, and the song will be such a one as has never before been sung but in the way of anticipation or hope. The instrument of praise will accompany the song of the Son of Man, in whose heart is the law of Jehovah, all whose commandments are written therein, and fulfilled in that one word, "love." Therefore will all be rightly attuned by the Spirit to those psalms in which are predicted the glory and majesty of His kingdom. Like David, He will be the chief singer and harper, for the same Holy Ghost that taught the former to play skilfully upon the harp, will put forth His power in the resurrection life, and teach men through Him the perfection of every human accomplishment.

10. *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

He will sing to Him *that giveth salvation to the kings* (למלכים) of the east, even to the heads of the tribes of His ancient people, and they shall return with an exceeding great army to fight against the nations and give deliverance to the earth (Isaiah xiii. 3; Ezekiel xxxvii. 10;

Rev. xvi. 12). He will rid David, His servant, from the sword of wickedness; for it is written, that when David is raised from the dead He will be made a prince over Israel for ever, and will be kept from all those enemies who will come up against the holy city (Ezek. xxxiv. 23, 24; also xxxvii. 24). None but a man raised from the dead can be the vicegerent of Him who was dead and is alive again, and who liveth for evermore.

11. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

The words are uttered the second time to shew that the intercession of the Holy Ghost will not only be made for the spiritual Israel, but for Israel after the flesh, that he also may escape from the confederacies of the nations under Antichrist, who will first gather against him from the west, and then from the north, but *whose* blasphemous *mouth and their* violent *right hand*, stretched forth to sustain a lie, will perish in the second death.

12. That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace:

And this will He do that the fathers may pray *for their sons to be as plants grown up in their youth;* beautiful, vigorous, and devoted to their God, the plants of righteousness which the Lord Jesus Himself will plant in His land, will water by His Spirit, and give them increase in all goodness.

And that our daughters may be as corner stones, hewn after the similitude of a palace. This figure implies that they are fashioned after Him who is distinguished as the "Chief Corner Stone." Like the palace of the king, they will be fair to behold, surpassing all earthly beauty, reflecting the glory of the new Jerusalem, and fitted for the indwelling of the king. The marriage of the Lamb, and His bride having been consummated, and the Church, indwelt of the Holy Ghost, advanced to an equality with Him in His glorified manhood, the sons and daughters of Israel will stand as the friends of the bridegroom and the bride. Thus shall their joy be fulfilled (John iii. 29), and in Israel the curse pronounced upon man will be removed.

13. *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

The land of Israel will then bring forth by handfuls, its garners will be filled with all manner of store reaped from the fields of the blessed. The sheep will bring forth abundantly for all their wants, and their streets will be filled with plenty. The word (הוּא) is of very

wide interpretation: it signifies that which is cut off as a field, that which is without the city, separated from the immediate dwellings of men. Isaiah, Jeremiah, and Ezekiel enter into fuller details concerning the fulfilment of this prophecy; assuring us that nothing shall hurt or destroy in the kingdom of Him who is the root and offspring of David, both the stem of Jesse and the branch that shall grow out of His roots (Isaiah xi., lx., lxv.; Jer. xxxiii. 15, to the end; Ezek. xxxvi. 25, to the end).

14. *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

That our oxen may be laden (מסבלים) with the precious fruits of the earth; *that there be no breaking in* by any act of violence, *or going away* as of old, in discontent to the surrounding nations.

That there be no complaining in our streets, and outward places. The murmuring of the tribes will for ever cease, and the very beasts of the earth will be tamed and brought under the covenant of peace. His kingdom will be the kingdom of peace in all its details; in it there will be no more sorrow, for all will be enriched by the blessing of the Lord.

15. Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

Therefore the prophet led by the Spirit to behold no iniquity in Jacob, nor perverseness in Israel, exclaims: *O the blessings* (אשרי) *of the nation* (העם) which has thus recognised its King in Him who has bestowed these blessings on the earth. O the blessings of the nation of Israel, whose God is the Lord; for Jehovah Elohim will be seen for ever in Jesus, their Messiah; and of their holy city, the city of their great King, it will be said, Jehovah Shammah, the Lord is there.

PSALM CXLV.

"SEEK FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS."

David's *Psalm* of praise.

The praise of the Beloved, wherewith He setteth forth in the Spirit the glory of the kingdom of God.

1. I will extol thee, my God, O king; and I will bless thy name for ever and ever.

This prophecy contains the very substance of that new song which Christ Himself will offer to the Father, when He shall deliver up the kingdom to Him, and it cannot be fulfilled until the end of the millennial period; for it is written, the last enemy that shall be destroyed is death, who will not be cast into the lake of fire until those thousand years are finished.

I will extol thee, my God (אלוהי), *the king* (המלך). The incarnate Son will Himself be subject to His Father, who will put all things under His feet (1 Cor. xv. 25). The Son will ever exalt the Father as His God, for He is the fountain of Deity to the Son. The Son will also extol the Father as the King immortal and invisible, whose regal power will be exhibited in Himself.

None will hear the Father's voice, but, as the Son, His Word shall utter it. None will see the Father's face but in the Son, the express image of His person. At the consummation of all things, the Son will lift up His voice, and declare the fulfilment of His Father's good purpose, and He *will bless his name for ever and ever*. The paternity of God will ever be the source of all joy, and the subject of all praise.

2. Every day will I bless thee; and I will praise thy name for ever and ever.

Every day will I bless thee, as eternity unfolds itself; *and I will praise thy name*, O Father, *for ever and ever*, in that all evil is destroyed, and Thy goodness pervades and hallows all the works of Thy hands.

3. Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

Jehovah alone *is great and greatly to be praised*, in a way in which only men can praise Him who have passed the bounds of mortality. *His greatness is unsearchable.* Man being created in the image and likeness of God, will always be capable of receiving further insight into His greatness: fresh revelations will be given to Him as He passes from one part of the divine dominions to another, yet will he never fully investigate or comprehend them.

4. One generation shall praise thy works to another, and shall declare thy mighty acts.

All who have ever called upon the Lord from generation to generation during their time of probation, when raised from the dead in the regeneration, will praise Him for His wonderful works in them and by them, for in them will be manifested the power of an endless life;

they will also rejoice in the effects of His mighty acts made visible in the redemption of all things.

5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

Christ, who is the Head, will look upon all things redeemed from the power of the enemy, and put under His feet, and will say : *I will meditate* (אשיחה) *upon the majesty of thy glory*. In that day God's glory will be established in Himself and in His saints, and will be acknowledged and reverenced by all creation. He will also meditate upon the matters (דברי) of the kingdom exhibited in the wondrous works of God therein ; its various orders, the eternal stability of its parts, and the beauty that will please the eye, and subdue the soul under the sense of God's exceeding goodness to His creatures.

6. And *men* shall speak of the might of thy terrible acts : and I will declare thy greatness.

Those who are admitted into this Thy eternal kingdom will speak of the might of Thy terrible acts of judgment, by which Thou wilt put all things under the feet of Thy Son, and deliver Thy creation from the bondage of death into the liberty of life. *And I*, saith the Saviour, as Head over all things to My body the Church, *will speak of thy greatness* as none other can. As regards My union with Thee in the Godhead, I alone can declare it, for I am the Man that is Thy fellow.

7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

Those who have been made partakers of Thy great goodness in time and in eternity, who have been delivered and exalted in Thy righteousness, *shall shout for joy* (ירננו) in being admitted into Thine everlasting kingdom.

8. The LORD *is* gracious, and full of compassion ; slow to anger, and of great mercy.

The name of the Lord which was proclaimed on Sinai will be exalted in the kingdom. *Jehovah is gracious*, and His grace will triumph in those who have been saved by bringing them to the inheritance of His glory. *He is full of compassion* to those who seek Him, and He will be merciful unto them, and save them from the wages of sin, by raising them from the dead. *He is slow to anger ;* His wrath is not impetuous, but waits until the cup of iniquity is filled up, that He may judge righteous judgment. *His mercy is great* like Himself, and in mercy He will save His people, and deliver all His works

from the destroyer. His mercy will triumph over His judgment, and fill all the redeemed with unspeakable gratitude for His great recompense of reward.

9. The LORD *is* good to all: and his tender mercies *are* over all his works.

Jehovah is good to the whole (לכל) *universe*, from which He will cast out all evil spirits and wicked men; *and his tender mercies will flow forth* in that glorious and blessed kingdom, where there will be nothing to resist or impede their progress.

10. All thy works shall praise thee, O LORD; and thy saints shall bless thee.

All thy works, O Jehovah, shall praise thee in Thy kingdom, when the evil of the enemy shall be destroyed. *Thy saints*, as the chief singers high over all, *shall bless thee* in Thy redeemed creation, in which nothing shall appear unworthy of God or man. And how great shall be the blessing which can only be uttered by the immortal lips of the sons of God, when they shall behold the restitution of all things to more than their original goodness and glory!

11. They shall speak the glory of thy kingdom, and talk of thy power;

The saints will have the honour and privilege of declaring by word the glory of Thy kingdom, and Thou wilt not only manifest Thy power in their resurrection, but in giving them spiritual and glorified bodies. They will be kings and priests unto Thee, O Father, and through them Thy paternal government will be administered to all creation, that all things may be filled with Thy praise (Ezekiel i. 14; and Rev. i. 6; xxi. 7).

12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

The greater will include the less, the heavenly the earthly. *They will make known his mighty acts to the sons of the man* (האדם), the Adam, the nations of the saved, the power of that kingdom which it will be given to them to wield. Adam will not be left without consolation; the word spoken to him will be fulfilled in its measure, when he shall look upon the perfecting of the natural world in the millennium, the seventh portion of time blessed to this end, and when too its fruit shall be gathered in the eighth period, or eternal age. As foreshewn in the law, all things shall then be wholly perfected and separated to God. The sons of the resurrection will also make known by personal revelation *the glorious majesty of their heavenly*

father's kingdom. As in the mount of transfiguration, when Christ appeared in glory before the eyes of His chosen witnesses, and revealed thereby the glory of His future kingdom, so in the resurrection will His risen saints be clothed with like glory. This vision was given for the express purpose of setting forth the manner of the coming of Messiah's kingdom in power and in great glory; when the heavenly glory of Christ illuminated the earth, they were eye-witnesses of His glory.

13. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

Thy kingdom is not like the kingdoms of this world, which have passed away by Thy judgments upon them, but *is everlasting.* It will exist in every form of goodness, of beauty, and of glory; and all the generations of the faithful therein will be perfected by resurrection from the dead. Death will have no more dominion over them. Of Thy kingdom there shall be no end; it shall endure as the sun and moon, from one generation to another.

14. The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

Jehovah will strengthen all that fall into the grave. He will sustain them in the hope of a blessed resurrection, *and he will raise up all who shall have bowed down* under the hand of death.

15. The eyes of all wait upon thee; and thou givest them their meat in due season.

Whatever application these words have to the present, they have a much wider one to the future kingdom, when all will recognize the sustaining hand of the Creator. The eyes of the whole universe will wait upon their God, who will give to all His creatures their food in due season, and by this they will know their dependence upon Him. Of man it is written, that he shall eat of the tree of life, and live for ever.

16. Thou openest thine hand, and satisfiest the desire of every living thing.

There shall be neither want, nor famine, nor leanness of soul. None will be dissatisfied. The generous God and Father of all will open wide His beneficent hand to dispense His blessings, *and will satisfy the desire of every living thing.* With the advancement of men, all creation will be lifted up above the bondage of corruption, and as the lion will eat straw like the ox, so in the kingdom of heaven nothing will hurt or destroy, when the Son shall have delivered it up to the Father, "that God may be all in all."

17. The LORD *is* righteous in all his ways, and holy in all his works.

The kingdom of God, which is now hidden, will then be made manifest, and will be acknowledged by all. Jehovah will be seen in His righteous way of government in Jesus Christ, who will be as the Holy One in all His works. Therefore, we look for new heavens and a new earth, wherein will dwell righteousness.

18. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

The Lord in that day *will be nigh to all that call upon him;* as it is written concerning the inhabitants of the kingdom, "it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," all who call upon Me in truth as their God. Amen (Isaiah lxv. 24, &c.). Under the Father of the eternal age, all the former troubles of mortality will be forgotten.

19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

In that day *he will fulfil the desire of them that fear him.* They shall be fully satisfied in the resurrection of the just. Our heavenly Father will also hear those who cry day and night beneath the altar, the cry of His elect, who long for His appearing. He will save them from their last enemy, death, and bring them to the inheritance of His kingdom and glory, and thus manifest unto them the power of His salvation.

20. The LORD preserveth all them that love him: but all the wicked will he destroy.

These are two revelations of the purpose of God; the first concerning those who love Him, and the second concerning His enemies. *Jehovah keepeth all who love him*, and they will sustain no loss. He will raise them up at the last day of this dispensation, and will preserve them in His kingdom and glory for ever. *But all the wicked he will destroy* from off the face of the new earth, into which nothing that is evil shall enter.

21. My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Christ as the head of every man and the eternal high priest, in looking upon all things under His dominion, will say with great joy as He offers His acceptable thank-offering to the Father, *My mouth shall speak the praise of Jehovah; and all flesh shall bless* (ויברך) *his holy name for ever and ever.* All nations blessed in the Son, and saved by His power, will hallow and praise the Father's name, and do His will upon the earth even as it is done in heaven. Of His kingdom, thus made manifest, there shall be no end. Amen.

PSALM CXLVI.

"SHALL THE PREY BE TAKEN FROM THE MIGHTY, OR THE LAWFUL CAPTIVE DELIVERED?"

1. Praise ye the LORD. Praise the LORD, O my soul.

The Son exhorts His people to praise the Father, for His great goodness and lovingkindness through Him, who is, and ever will be, the evidence, the commendation, and expression of His love to them, and to all creation. Lifted up in the spirit of thanksgiving, He exclaims: *Praise Jehovah, O my soul!* Praise Him for His love to Me, His only begotten and well-beloved Son!

2. While I live will I praise the LORD: I will sing praises unto my God while I have any being.

I will praise thee, O Jehovah, not only with my lips, but in my life (בחיי), which will reveal Thy righteousness and holiness, flowing out from Thee into Me. *I will sing psalms unto thee, my God,* from whom, as Thine eternal Son, I derive My subsistence. I will sing psalms continually (בעודי) before Thee; for as Thou hast life in Thyself, so hast Thou given Me to have life in Myself.

3. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.

Therefore, confide not in the princes of the earth, whose power endures not, and whose glory passes away like the beauty of a flower that springs out of the earth. *Put not your trust in any son of man* (בבן־אדם), however gigantic in strength, wise in counsel, or persuasive in eloquence. *In him there is no salvation* (תשועה); that belongs exclusively to the Lord, whose rich blessings will descend upon those who trust in Him, and hope for His mercy in the kingdom of the blessed.

4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

The spirit of man will go from him, whether he be prince or peasant, whether rich or poor; he has no power to retain it, when God requires it of him. He must return to his mother earth, out of which in his first parents he was originally taken, that he may know that he is but dust; and *in the very day* that his spirit passes away from his body all *his thoughts perish* therein.

5. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

O the blessings (אשרי) *that rest on him who hath the God of Jacob for his help!* God will supplant the enemy by the man Christ Jesus—that man upon whom the Father's help is laid for all who believe in Him. He who continues waiting (שברו) upon Jehovah His God, until He make His enemies His footstool, will at the end gather His saints to Himself, and come forth with them to deliver His creatures from all the destructive powers of evil.

6. Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

He who, by His creative word, *made the heavens* (שמים), *and the earth, the sea, and all that therein is.* He even created the very substance out of which they were formed, for He alone is eternal and almighty. He keeps truth for ever with His incarnate Son, and with all such as come unto Him whose name is the Amen—the truth of the living God manifest in the flesh.

7. Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

He will send Jesus Christ, to whom He hath committed all judgment, because He is the Son of Man, and as such abides for ever. He will execute judgment upon all the oppressors of the earth, and will deliver the oppressed from the snares of the devil and of selfish men, and bring them into the liberty of eternal life. He will feed the hungry. He will give Himself as the true bread of life to those who hunger and thirst after righteousness, and they shall be satisfied. He will loose the prisoners, and bring them into a large place of liberty, even though they be bound in the prison house of the grave, or of Hades. In His kingdom there will be perfect freedom, for He will glorify all men in whom He has restored His own image and likeness.

8. The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

He will open the eyes of the blind, and they will see Him as He is. When the heavens are opened, they will see the angels of God ascending and descending on the Son of Man. He will raise up to excellent honour those who are bound with the bonds of mortality. He will lift them out of the grave by His power as the Resurrection and the Life, and will make manifest His great love in that day, in clothing the righteous with the garments of immortality, and in making them joyful in His eternal salvation.

9. The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

Jehovah will keep the stranger within the gates of salvation, that he may learn His ways, and serve Him therein. He will keep the orphan as His peculiar treasure, and be to him for an eternal Comforter; the widow shall acknowledge Him as a husband in the kingdom of the blessed, and in her heart shall sing with joy; *but the way of the wicked he will pervert* (יעות). The righteous will rise to judge those who, in following after their own will, have despised the right ways of the Lord as unworthy of their notice.

10. The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

The Lord Jesus *shall* come and *reign for ever*. Jehovah will bring all under His incarnate Son, in whom He will be seen ruling over all. Thine incarnate God, O Zion, shall reign in glory before all His saints, whom He will raise from the dead to inherit His glory. All generations of the faithful will be present to praise Him. The second Adam will have His seat in Zion, for as a man He must have a throne on which to sit, a place in which to dwell, and a kingdom over which to rule, though as God He will ever be omnipresent.

PSALM CXLVII.

AS YE WERE A CURSE AMONG THE NATIONS, O HOUSE OF JUDAH, AND HOUSE OF ISRAEL, SO WILL I SAVE YOU, AND YE SHALL BE A BLESSING.

1. Praise ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

Praise ye Jah (יה) the divine and incomprehensible God, the uncreated Spirit, far above all His works, who fills heaven and earth. Praise ye Him because He is good, and if He remove evil by judgment, He is prompted thereto by His very nature, which cannot tolerate its presence in His dominions.

Sing psalms (זמרה) *unto our God* with a merry heart, *for it is pleasant* to the regenerate spirit in the redeemed body; and the rejoicings of His creatures in Him who made them are acceptable to God, as an offering of a sweet savour. *Praise is comely* for the upright. It is becoming in those who have been advanced to honour and dignity in Christ, who have been washed in His blood, sanctified and empowered by His Spirit. The messengers of victory and of the Church triumphant will greatly rejoice in that day before the Lord, who doeth great things. Sing, saith our Saviour Jesus Christ, unto our God, for as Jesus He has ascended unto His Father, whom He calls His God and our God; even so will He descend from Him to perfect His salvation as the Resurrection and the Life.

2. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

And in order that His goodness may be made manifest on the earth, the fulness of Israel be brought in for the blessing of the nations, *He will build up Jerusalem*, His ancient city, *and will gather together* in unity *the outcasts of Israel*, who have been driven like sheep from mountain to hill, from kingdom to kingdom, during the cloudy and dark days of their dispersion. This He will do after He has gathered unto Himself the full number of His spiritual election out of all the nations of Christendom.

3. He healeth the broken in heart, and bindeth up their wounds.

He will heal the broken in heart, He will bring the Jews to repentance, and they shall look upon Him whom they have pierced. Like the incredulous Thomas, His ancient people will fall before Him, and acknowledge Him to be the Lord their God. Like the fierce persecutor Saul when smitten to the earth, they shall submit themselves in all humility to the Lord Jesus, who will then save His people from their sins, and will give them His everlasting consolation after all their sorrows, and pour the healing balm into their wounded souls. He also will exalt them to their place over the nations.

4. He telleth the number of the stars; he calleth them all by *their* names.

When He took Abraham out from his tent He showed him the stars of heaven, and said, "So shall thy seed be." That which passeth human computation is well known to the wonderful Numberer. The Lord knoweth them that are His, and telleth the number of His elect; *He calleth them all by their names*, not one shall fail. His saints shall shine as

the stars for ever and ever, and shall rule over them. We must ever remember that a Man has bodily left the earth by the wonderful and hidden force of spiritual life and power, unassisted by any energy from without, and thus has ascended to the highest heavens; and this Man is called the first born among many brethren, the first fruits of those that slept, as also of those who sleep, and who will yet awake to a blessed resurrection.

5. Great *is* our Lord, and of great power: his understanding *is* infinite.

Great is our Adonai, who doeth things past finding out; *He is of great power*, and can raise the dead; and make them His swift messengers to all parts of His dominions.

His understanding is infinite, therefore He is able to do exceeding abundantly above all that we can ask or think, as will be made manifest in that power by which He will work in His risen saints, to the revelation of His glory in them throughout all ages, in that new world which shall exist for ever and ever. Amen.

5. The LORD lifteth up the meek; he casteth the wicked down to the ground.

In that day He will exalt the meek, and the earth, redeemed from the power of the enemy, shall be their inheritance. *He will bring down the wicked to the earth* (ארץ), and they shall be silent in the dust, or removed to their place in the fire of eternal judgment.

7. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

Answer ye one another (ענו) with your voices, O ye rulers and people, and *sing unto the Lord with thanksgiving* the song of Moses and the Lamb, for His right hand and His holy arm will again obtain the victory. *Sing praise upon the harp*, O ye heavenly harpers, *unto our God*, for He will triumph gloriously over all who shall rise up against Him.

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

Sing unto Him, O children of Israel, *who will cover the heavens with clouds*, and will cause the rain to come down, the former and the latter rain in their season (Joel ii. 23). He will come down as rain upon the mown grass. When His judgments have passed over the nations to cut them down in their pride, and they are brought low, the refreshing showers of His Spirit shall cause them to flourish again in His presence. Then shall all nations come and worship before Him, God manifest in flesh. He will literally melt the

snow on the mountain-tops, and cover them with grass, so abundant will be His blessing.

9. He giveth to the beast his food, *and* to the young ravens which cry.

Every creature is good in His sight, therefore He will expel all evil from their midst. No creature will hurt or destroy in His kingdom; all will receive convenient food, which He will prepare for them (Isaiah xi. 67). *He will sustain the young ravens* who cry to Him. The very symbols of evil will cease to be regarded as such, when sin is removed from the earth.

10. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

In natural forces and powers He takes no delight. Man will have a power superior to that now possessed by the fleetest animal in creation—such swiftness of motion as was exhibited in the body of the Lord after His resurrection, to which nothing in this world can be compared.

11. The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

The Lord will take pleasure in them that fear him. He will manifest His good pleasure in the resurrection when He will declare them to be His sons with power. He will fulfil the hope of those who look for the fulfilment of His mercy at the appearing of Jesus Christ, as also His promise to Israel and to the nations of the saved.

12. Praise the LORD, O Jerusalem; praise thy God, O Zion.

Praise the Lord Jesus, O Jerusalem, and thy children within thee. No more wilt thou be trodden under the feet of the Gentiles, but thou shalt be restored to the favour of thy King. *Praise thy God, O Zion*, whom thou wilt receive as thy Redeemer, when the shout of the King will be heard within thee.

13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He whose name is the Builder will build again the holy city, and make it the admiration of the earth. He will bless the very *bars of its gates*, which shall no more be thrown down or weakened. He will make its walls salvation and its gates praise (Isaiah lx. 18). The most precious things on the earth shall be used for its construction (Isaiah liv. 11, 12), and all the sons of Israel will be blessed therein, and be made a blessing to the whole earth.

14. He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.

He will make thee, O Jerusalem, *to be peace*, and prosperity will flow over thine utmost borders. Nothing shall vex the spirit, nothing shall hurt or destroy in the Kingdom; there shall be a holy calm over all. *He will fill thee with the finest of the wheat*, and blessed will he be that shall eat bread in the kingdom of God (Luke xiv. 15).

15. He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

The law shall go forth from the King in Zion, and the word from His messengers in Jerusalem; and all the earth shall hear and obey. *His word will run to and fro*, for His messengers will hasten like Elijah and Philip, to convey it upon the wings of the wind. They shall be caught up by His Spirit and moved from place to place, to announce the word of their King in the power of their risen Head.

16. He giveth snow like wool: he scattereth the hoar frost like ashes.

For the sin of man the earth is cursed. *He gives snow like wool;* it covers the earth as the wool covers the body of the sheep. *He scatters the hoar frost like ashes.* The hoar frost, in its fall, withers all vegetation in the bud, spreading desolation over the green earth, and leaving a witness to its presence, like ashes to that of the consuming fire.

17. He casteth forth his ice like morsels: who can stand before his cold?

He also casts forth his ice like morsels, or like sharp particles (כפתים) which accumulate and freeze in compact bodies, but when acted upon by the breath of heaven, break up into many fragments, and strike against each other with a fearful violence. *Who can stand before his cold* wintry blasts when they blow upon the water, especially in the extreme northern and southern regions of the earth.

18. He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

He will move creation by *His word*. The Father will not only give His Son the inheritance of the heathen, but the uttermost parts of the earth shall be for His possession, and these utmost parts He will make habitable for the sons of men. He will send out His word of power, and will melt the ice, and subdue the cold.

The soft *wind* of His Spirit (רוחו) will again move upon the chaos of confusion, and blow over the ice-bound coasts, now doomed to a continual winter, and their snow will melt in warm and genial streams, obedient to His word who made all things very good, and

who will yet redeem them from their present bondage, and restore them to their primeval beauty.

19. He shewed his word unto Jacob, his statutes and his judgments unto Israel.

He will bless creation for the sake of His redeemed people. *He will shew his word unto Jacob*, whom He has hitherto humbled among the nations. His incarnate Word as their King will be in their midst as their ruler and counsellor; and to those whom He will exalt to dominion will *He shew His statutes and judgments* in the holy land, for therein will He cleanse them and exalt them. The people of Israel, their land, and the statutes of Jehovah, cannot be separated the one from the other. Such is the order of God.

20. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

He hath not dealt with any nation as He hath dealt with Israel, His peculiar people; as the natural descendants of Abraham they have great advantages over the other nations. As a circumcised and separated people the Jew will be recognised by the Lord when the Church is taken to Himself. *As for the judgments of God, the nations have not known them*, and will not know them, until Israel is restored to his dominion. *Praise ye Jah* (יה), who alone doeth great things, which pass man's comprehension. With God all things are possible. In His time He will fulfil every word that hath proceeded from His mouth, and has been written in the Scriptures of truth.

Therefore *praise ye the Lord* (הללויה). Hallelujah.

PSALM CXLVIII.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."

1. Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

In order fully to understand these words of the prophet, it is necessary to bear in mind that in this age God has put all creation under subjection to the

angels; but when the new heavens and the new earth shall be brought out, He will put all things under Christ and His saints (Isaiah ix. 7; xxxii. 1; Heb. ii. 5; Rev. xxi. 7). The Holy Ghost evidently addresses these spiritual intelligences, thus set in their orders over the various parts of creation, and exhorts them to praise God in fulfilling His will both in His purposes of mercy and of judgment. When Jacob and his family journeyed the angels of God met him, and he called the place Mahanaim, or the two hosts, one band having doubtless passed him on to another for protection in the way. We are all exhorted by the Holy Ghost to praise Jah (יה), the one God, for though there are Gods many, "yet to us there is but one God, even the Father, of whom are all things, and we in him."

Praise ye Jehovah, who has called you into existence, and has set you in your several places; He will sustain you in blessing and peace in your various orders, for without Him nothing is permanent either in heaven or on earth.

Praise him from the heavens (מן־השמים) where He hath appointed you to be His ministers.

Praise him in the heights of His glory. Praise Him, ye excellent dignities and principalities, and all ye who occupy thrones of power and exercise dominion.

2. Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, all his angels, who fulfil His will, and minister for those who shall be heirs of salvation.

Praise ye him, all his hosts, who are subject to His control, and whom "he maketh as flames of fire."

3. Praise ye him, sun and moon: praise him, all ye stars of light.

Praise ye him, sun and moon, and all ye who are under the superintending providence of God. *Praise him, all ye stars of light*, and ye who have dominion therein. All ye morning stars, and sons of Elohim, sing ye together, and shout for joy.

4. Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

Praise him, ye heavens of heavens, ye who occupy that dwelling-place of God to which Jesus hath ascended, and where His glory is specially manifested to the blessed angels, to Cherubim and Seraphim, and to all the heavenly intelligences. *Praise him, ye waters that be above the heavens.* Praise Him, ye angels who have power over those waters,

and over the multitude of spiritual beings that therein exist, as well as over those many waters that engirdle the globes of light in the open firmament of heaven.

5. Let them praise the name of the LORD: for he commanded, and they were created.

Let them praise the name of the Lord, in whom they live and move and have their being, *for he commanded, and the heavens and all their hosts were created*, even as He created the earth, and all that is therein. Therefore He alone is worthy to receive praise from the creatures of His hands.

6. He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

He who doeth nothing in vain hath erected them, not for time, but for eternity. He hath need of them in His wisdom, in the continual fulfilment of His will. He hath made them to stand before Him in their various orders and estates in His heavenly kingdom; He hath made a decree or statute (חק) which they may not pass, and woe to those who, leaving their first estate, passed beyond His decree, and of their own free will have come down with their chief to interfere with man and his inheritance (Jude 6.).

7. Praise the LORD from the earth, ye dragons, and all deeps:

Praise the Lord from the earth. The prophet now descends from the heavens to speak of the dragons, the progeny of him who is called the great dragon. God will make all to serve Him, and will so turn the wrath of men and devils to His purpose, that his people in beholding the victory over evil, may evermore praise Him.

Praise him, all deeps, ye hidden abysses (וכל־תהמות) of the earth, in which evil men and spirits will be engulphed, and thus shall these depths acknowledge that He is the Lord. Praise Him, ye heavenly powers! Michael and his angels, and all to whom He will give power to shut up Satan and his hosts in their prison house, in order that His will may be done upon the earth.

8. Fire, and hail; snow, and vapours; stormy wind fulfilling his word;

The elements are under His control, who uses both the evil and the good for the fulfilment of His will. Praise Him, ye angels, who have power over the fire and hail, to smite the fruits of the earth and its inhabitants for their sins. Praise Him, ye angels, by whom He looses the stormy winds for the accomplishment of His purpose, when judg-

ment is determined in the earth. Ye who thus fulfil His determinate counsel and foreknowledge—praise ye the Lord!

9. Mountains, and all hills; fruitful trees and all cedars:

Praise Him, ye angels of the mountains and all hills, ye who are set over the high places of the earth, over the fruitful trees to preserve them from blight, and over all cedars—those strong and deeply-rooted trees which stretch their wide-spreading branches aloft and around.

10. Beasts, and all cattle; creeping things, and flying fowl:

Praise Him, ye who preside over the *beasts and cattle*, the *creeping things and flying fowl*, to increase or to subdue them, to use them for purposes either of mercy or destruction.

11. Kings of the earth, and all people; princes, and all judges of the earth:

Kings of the earth be wise. Hearken to the Son and obey Him, lest ye perish from the way everlasting. He exhorts *people, princes, and all judges of the earth* to praise Him, and to give Him glory, for He will send His Son to reign. Rule, therefore, in righteousness, and judge righteous judgment, and ye shall be accepted of Him at that day.

12. Both young men, and maidens; old men, and children:

Praise him both young men and virgins, old men with the youths (בחורים-עם), for He is no respecter of persons, and will honour all who praise Him, with a glorious reward in His kingdom.

13. Let them praise the name of the LORD: for his name alone is excellent; his glory *is* above the earth and heaven.

Let those whom Thou hast created, in whom Thou hast put Thy light, *praise thee, O Jehovah*, for Thy name alone is set on high in Jesus Christ, who glorified it on earth, and will glorify it in Thy kingdom and exalt it above every name. *His name alone is excellent, and his glory is above the earth and heaven.* He who has ascended far above all heaven, will again descend as the ruler of the earth, to set His glory therein, and to make it in due time to become the land of the living.

14. He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

This is the end of all His dealings with the children of men, for this He will use the ministry of angels and men, and of all material things. To accomplish this He will over-rule the evil, and guide the good; and eventually His will will be done on

earth by raising up the power or horn of His nation (לעמו), whom He hath scattered abroad. *He will exalt their horn*, at His coming, *with all his saints*. He will restore the kingdom of Israel. He will sanctify His people, and subdue them to Himself as their King, and will exalt the praise of all His saints, for the tribes of Israel, their land, and all therein, shall be holiness unto the Lord (Zech. xiv.). The nations for the Lord's sake will then exalt the children of Israel, whom they have hitherto trodden under foot. The sons of Israel will receive their blessing from the Lord, they will be restored as a nation (עם), and will be very near unto the Lord Jesus their kinsman, Redeemer, and Holy Avenger, their King Emmanuel, God with man on the earth. *Praise ye Jah* (יה), who is alone worthy to be praised, and who in His time will remember His covenant, not only with His Church, but with Abraham, Isaac, and Jacob, with Noah and his sons, and with Adam and his descendants, for Jesus Christ, in His own person, is not only the Head of His body the Church, but the King of Israel, and the Head of every man. Therefore, every one that feareth God and worketh righteousness is accepted of Him, and will find a place in His kingdom. Amen.

PSALM CXLIX.

"TO HIM THAT OVERCOMETH, WILL I GIVE POWER OVER THE NATIONS."

1. Praise ye the LORD. Sing unto the LORD a new song *and* his praise in the congregation of saints.

Praise ye Jah, who in His Fatherly goodness has gathered again the house of Israel to Himself. Praise Him, your King for evermore, whom ye shall serve and none other! *Sing unto the Lord a new song*, for making a new and everlasting covenant with you! Praise Him, ye children of Abraham, for raising your fathers from the dead, and bringing them into the land which He promised for an everlasting possession, according to the word of His servant the prophet (Ezekiel xxxvii. 12)! Praise Him for turning the hearts

of all your tribes unto Himself, wholly cleansed by the blood of the efficient sacrifice, and sanctified by His Spirit! *Praise him, ye assembly of his saints*, whom He hath made to be holiness to Himself!

2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Israel shall rejoice in his Maker (בעשיו), who will both rule over him, and by him, so that he shall be Israel indeed—the beloved nation. The sons of both the heavenly and earthly Sions will unite to rejoice in their King, who in the holy place will sit upon the throne of His glory, and execute judgment and justice upon the earth.

3. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

The joy of manhood will not be quenched, but will find a bodily and fitting expression. *They shall praise his name in the dance*, as did King David when he danced before the ark in the Spirit of the Lord. *They shall sing praises unto him with the timbrel*, as did Miriam the prophetess, and the women of Israel at the Red Sea; the voices of inspired harpers shall also be heard singing with more perfection than ever sung the sweet singer in Israel, for a greater than David will be in their midst.

4. For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

In that day the Lord Jesus will be well pleased in His nation (בעמו) for having submitted to His will, and for having recognized Him as the Father's King, ordained to rule over His chosen people. Those who heretofore have been humbled for their transgressions, will He honour and beautify with His eternal salvation.

5. Let the saints be joyful in glory: let them sing aloud upon their beds.

He will set His glory in the midst of them, and in that glory His risen saints shall exult, as their rays fall upon Israel, and His land, to bathe them with blessedness; *yea, they shall shout with joy* (ירננו) *upon their resting places*. They shall sit down with their King, and shall eat and drink with Him in His kingdom, with Abraham, Isaac, and Jacob, and with all the faithful who shall be perfected with them in the resurrection of the just.

6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

The high praises of God will pass from their throats (בגרונם). Deep and sonorous will be the thunders of their praises, *and a twoedged sword in their hands*, to

execute a double judgment upon those who have neither loved God nor regarded men as He regards them. Such, *at his coming*, will be the word of Jesus against His enemies, and such likewise will be the words of His saints, when they lift up their voices in immortality against all evil spirits and wicked men. The saints shall judge both men and angels, bind them, and cast them out for ever.

7. To execute vengeance upon the heathen, *and* punishments upon the people;

The saints will execute vengeance on those apostates and rebellious Gentiles, who will rise up, not only to encompass their camp, but also the beloved city, in the vain endeavour to fight against the Lord and His Anointed, and to dispossess Israel of His inheritance; *and will minister rebukes* (תוכחות) to the many people who, entangled by the wiles of Satan, will be rescued by this means from his snares.

8. To bind their kings with chains, and their nobles with fetters of iron;

As has been well said, "It will be a good despotism hereafter." The reign of Christ will be despotic, although the people, their nobles and kings, will not submit without a struggle, nor even without punishment. It is to be feared that as the end of the millennium approaches, there will be inward heart-burnings and secret resistance to the will of God, of which the enemy will take advantage when he is loosed for a season, and will prevail to lead those who entertain them to open rebellion. The risen saints, however, *will bind the kings with chains* of darkness; and reserve them to the punishment of the great day of the general judgment. *They will* also *bind their nobles with fetters of iron*, which shall enter their souls. The liberty which they have claimed to exercise, independently of the will of God, will lead them (if unrepented of) to the bondage of the second death. The power of the redeemed ones will keep them within their prison-house, for in that day God will punish the kings that are on the earth, and they shall be gathered together, and shall be shut up in the pit, and after many days they shall be visited and brought forth to their final judgment (Isaiah xxiv. 22).

9. To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

The saints of God, both in the beginning and at the end of the millennium, will execute upon them the judgment that is written in the Scriptures of truth. Partakers with Christ in the glorious majesty

of His kingdom, they will be honoured of Him, and will reign as kings and priests with Him on the earth.

Praise ye Jah, who will Himself appear in His Son, and with all His saints will become the glory of His people Israel, as was foretold by Simeon. Christ will rule over them, and all who rise up against Him; whether they be kings, nobles, or people. The end is certain, for He will subdue under Him all rule, authority, and power, and will finally deliver up the kingdom to God, even the Father, that He, the Good One, may be all in all, and may fully possess the works of His hands, without any to question or challenge His right.

PSALM CL.

THE END OF EVERY VISION, AND THE FULFILMENT OF EVERY WORD OF GOD.

1. Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Praise ye Jah (יה), "God over all, blessed for ever." *Praise ye El* (אל), who is Omnipotent, and who has, by His Son, subdued all creation to Himself.

Praise him in his holiness (בקדשו), which will flow forth from the sanctuary of immortal, glorified flesh, and fill heaven and earth with its blessing, which will find no pollution, nor meet with any poison of sin therein.

Praise him in his expanse of his strength (ברקיע עזו), which will compass the whole creation.

2. Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him in his mighty powers (הללוהו בגבורתיו), which will be manifested in their fulness in His kingdom, and which immortal men, newly created in the image and in the likeness of God, will wield in His service, to the glory of His holy name, that He may be all in

all. The age, or world to come, will be under the dominion of the risen saints, the holy ones of the Most High (Dan. vii. 27).

Praise him according to his excellent greatness, which in that day will excel all created power and glory, for He will be exalted as God of gods, and Lord of lords.

3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.

The skill of men will be seen in the perfecting of musical instruments, which will be used by those who are filled with the Holy Ghost, for in the kingdom of God all things will be sanctified unto Him.

Praise him with the sound of the trumpet, the angelic Shophar (שופר), first heard on the heights of Sinai, and which was afterwards blown according to the commandment of God by His priests.

Praise him with the psaltery (בנבל), the hollow bag-like instrument as its name signifies, though the word may include any similar construction or invention, *and upon the harp*, the kinnor (כנור), the bent and arched instrument which the skill of men has brought to such perfection, and which is well known to all.

4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him with the timbrel (בתף), an instrument sounded with the hand, consisting of a broad hoop with a hide stretched tightly over it, the margin of which was furnished with bells and rattles of metal, and which was used on all festivals appointed for victories and on other joyful occasions, especially to accompany the dance of the virgins of Israel.

Praise him with stringed instruments. The expression has no specific meaning, but, doubtless, includes all the various instruments employed in the heavenly choir.

Praise him with the organs—the wind instruments (עגב), literally the instruments that give a lively sound, and which are pleasant to the refined and educated senses of men.

5. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Praise him upon the loud cymbals, or with the cymbals of hearing (צלצלי־שמע), the castanets from their peculiar whirring sound, whence the name is derived, and which strikes on the ear in a peculiar manner.

Praise him with the cymbals of soundings, a larger instrument used to sustain and produce more effect in the chorus of heavenly praise.

Praise Him with the mouth in sounding the trumpets, and various wind instruments, proclaiming redemption from the curse, and victory through the blood of the Lamb, over all the power of the enemy (Rev. v. 9, 10).

Praise Him with the hand on the many stringed instruments, accompanying the sons of Moses and the Lamb, for all nations shall rejoice in His highness, and walk in the light of His glory, when He shall have shaken the wicked out of the earth (Rev. xv. 3).

Praise Him with the feet in the graceful movements of the dance, exulting in all purity of spirit and all holiness of demeanour before Him, who shall set creation free to rejoice in the glorious liberty of the sons of God (Rom. viii. 21).

6. Let every thing that hath breath praise the LORD. Praise ye the LORD.

The voices of creation will be heard in all parts praising the goodness of the Creator for their deliverance from all evil, both spiritual and material. *Every thing that breathes will praise the Lord.* The vision granted to the Apostle John will then be fulfilled, as it is written: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

Praise ye Jah, the God of heaven and of earth, who will receive glory, and honour, and power, for He hath created all things, and for His good pleasure they are, and were created (Rev. iv. 11), and therefore the enemy will cease to have any power or interest therein. Let the inhabitants of the heaven praise Him for His salvation in the redemption of the body, for His strength in His victory over death, and for the power of His Christ in the visible union of the Head with the members, wherein as in one body He will take great power and reign.

Let the dwellers on the earth praise Him with a new song, for He will reign in the Man of His right hand, the Lord God omnipotent.

Let the house of Israel, redeemed from all His iniquities, praise Him, in whom He will exhibit His mercy and truth, so that all the ends of the earth will be visited with His salvation. The nations, beholding His glory, will rejoice therein.

Praise Him every creature, for in the new heavens, and in the new earth, nothing shall hurt or destroy, but all will dwell together in unity, peace, and concord. All the former evil things will have passed away, no more to return to any part of the goodly creation of God, in which the Holy Ghost will ever move; sustaining in purity, and directing in rectitude every form of life, headed up by the incarnate Son, our Lord and Saviour Jesus Christ, who, as the creative Word, will make all things new.

Glory be to the Father, who is made of none; neither created nor begotten.

Glory be to the Son, who is of the Father alone; not made, nor created, but begotten.

Glory be to the Holy Ghost, who is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

Glory be to the Father, and the Son, and the Holy Ghost, the one living and true God, who will bring life out of death, light out of darkness, order out of confusion, and beauty out of deformity, and thus fill all creation with His praise. Even so: Amen and Amen.

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